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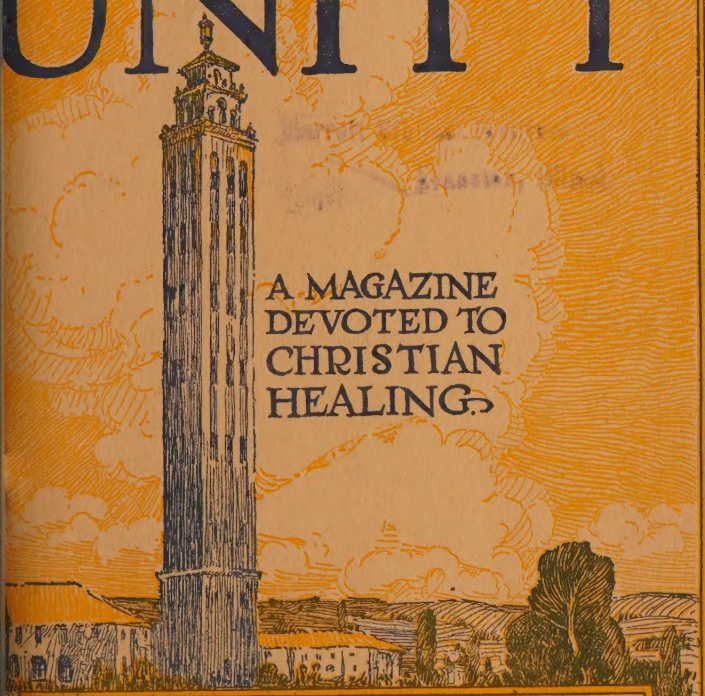

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

The Foolish Shepherd

By Darragh Aldrich

The Winsome Christ

By Ernest C. Wilson

December 1930 *15 cents*

On Sale at Leading News Stands

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

VOL. 73 KANSAS CITY, MO., DEC., 1930 No. 6

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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1.50 a year

CHRISTMAS

By EDGAR DANIEL KRAMER

While hosts of herald angels sing
And heap the holy night
With heaven's mystic loveliness
In anthems of delight,
With shepherds turning from their flocks,
With Wise Men from afar,
Our souls athrill with ecstasy
And guided by the star,
We tiptoe into Bethlehem,
And just beyond the inn
That scorned the folks from Nazareth,
And mocked them with its din,
We find the lowly cattle shed,
Where Mary humbly lies
And leans above her newborn Babe,
Adoring in her eyes.

While sad-eyed cattle munch their hay
And blessed angels sing,
"Unto the world this day is born
A Savior and a King!"
We sink on knees of worshiping,
And at the Christ Child's feet
The shepherds lay their simple gifts
Of figs and wool and wheat,
A little lamb as white as snow,
An earthen jug of milk,
Beside the Wise Men's gold and myrrh,
Their silver and their silk,
But, as we bow amid the straw,
Where shadows softly run,
We lift our trembling hands and give
Our hearts to Mary's Son.

The Foolish SHEPHERD

By DARRAGH ALDRICH

THE TRAVELER paused to listen. A slow smile as if something glowed within, was alight in His eyes. Perhaps they had caught the ligh of the sunset before Him. Perhaps it was becaus the shadow of the hills behind was so black that th smile cast a soft radiance about Him.

He had uttered no sound, yet from adown the val ley came a faint halloo as if in answer to one given On swift-flying feet that belied his age (for no youtl was he) came a shepherd toward the Traveler. Eage was he and breathless—stretching out a hand as i to stay the steps of Him who had but just come over th hills.

Afar off was the old man when his voice—still ful and round, yet uneven in his haste—was echoed b the mocking hills:

"Ho, traveler, dost come from beyond, where th world lies? Stop—I have that to ask thee which tho mayest know!" And, close approaching, he threw himself upon the grassy hillock. He plucked at th dust-stained garment of the Stranger as if to pull Hir down to his side. Then he added, as in sad whimsey "Although, to be sure, not one of those who dwell be yond ever has known even of what I was talking They merely call me a foolish fellow, and go on."

The Traveler seated Himself, His hand resting nea the shepherd's head, half motherlike.

"So—thou art a shepherd, too?"

The yokel's hairy legs stretched a bit to ease them selves, as, with contented carelessness, he answered

"Aye—the 'foolish shepherd' am I known in th

valley and even beyond—for I have talked with all who came through here, though they had no time for me. How hast thou leisure, traveler?"

The Stranger looked upon the rustic with kind eyes.

"I was born among the hills," He said, "and always have I gone among simple men who were not hurried. But tell Me, why do they call thee foolish?"

It was a puzzled shepherd that made reply.

"Dost mock me?" He asked in rueful wonder. "Thou couldst not have talked with one hereabouts and not have learned the story of the valley and the foolish shepherd."

"But, in your own words, tell Me," urged the Stranger gently.

"I was one who was looking after the sheep on these very hills when the light came."

"The light?"

"Aye—'twas long ago," the shepherd began. The words came easily, as from one who had told the same tale many times. Yet a dignity that well became his rustic station so inwrapped the simple fellow's narrative that no one with a heart could call him garrulous. "It was a sparkling night. The wintry stars looked down—as thirty winters since they have looked down—upon us shepherds who lay adrowse while our sheep did huddle softly near us. With heart attent, though all my senses slumbered, I could feel their sleepy movements as they dreamed their silly dreams. They were the things I loved, and I was their mother, father, guardian—all in one.

"It was so hushed it seemed that night herself had ceased to breathe. And then—the light! As if the heavens opened on the earth and let their glory down. We sprang to our full height and stood amazed.

" 'A star has fallen!' so said some.

" 'It is an omen——,' others. Then said one with clearest vision, 'It is God!'

"At his word all seemed to feel the truth and fell

face down. All but me. For I heard glorious music and forgot.

" 'What dost thou, fool?' they cried. 'Knowest not the Lord?'

" 'Nay, hush,' I made them answer. 'I would but listen. Hark!' And then a melody so heavenly sweet did steal upon our ears that it seemed I was not resting on the earth at all, for music was beneath as well as above me. It was as if the height of heaven between us and the stars sank all to nothing—and we heard them sing.

" 'I hear one speaking,' said the comrade next me. I touched him into silence.

" 'Only listen!'

"And then the music as a tale complete—ask me not how—came to our souls. The Prince of Peace, Messiah, promised long, was born. Was lying in a stable manger. Cradled there in David's city just atop the hill! And then, with glorious chanting, they were gone.

"My comrades lifted their faces, strong with light, and leapt to foot, and shouted with glad acclaim. I—fool that had not bowed my head with reverence at the presence—now could not stand upright. No—not shout. It was as if a holy mightiness had touched me. Bewildered, I saw them wrap themselves and seize their staves, all shouting still with joy. And then one shook me.

" 'O thou silly lout, it is Messiah! We do go to find Him! Come!'

"I looked at him adaze. 'To find Messiah—I?'

" 'Sawest thou not the vision? Heardest not the words? He lies in David's city—just beyond!'

" 'Aye—come to prove the vision!' So one spoke who wrapped himself securely from the air.

" 'Aye—come to see Messiah!' The word fell from one who was impatient to be off.

" 'Aye—come to do Him reverence!' Thus the clear eyed one who had said, 'It is the Lord,' spake softly

and aided me to rise. Yet I was but a lump of clay, and could not move.

" 'What of the sheep?' I asked them. For I wist not what I said. 'I come anon. . . . Wait not for me.'

"And so they went. . . . The hills reëchoed their glad shouts. . . . I struggled upward and, stupid, stood agaze upon the brooding heaven and the stars. I pressed my two hands thus upon my brow, that I might bring my doltish brain to think upon the things that had just passed. And then the vision—softened by the mist of memory to human bearing—came again. . . . From very wonder at it, I sobbed and threw myself close to the soft earth, and cried aloud: 'My Lord and God! I—I to go to Thee?' "

THE TRAVELER'S hand—a hand of strength and gentleness, yet sure, as of one who knows some skill-demanding trade—was laid upon the shaking shoulder with soft touch. The hairy breast of him who told the tale lost its wild tumult. He spoke again:

"And then a peace was with me, even as now. Groping to my feet, I stood with eyes uplifted until suddenly strength came. I took my crooked staff and went my way toward the hills, not pausing to look back until the very summit of the nearest I attained. There I stood and listened. Listened as does one when ears hear naught yet one feels that there is a thing to hear. . . . From afar off, down the valley, came the faint, soft bleating of a little lamb.

"Ho, traveler, wast thou ever by some chance in early years a shepherd?" And as the Stranger smiled assent—"Ah, then thou dost know how that lamb's distant pleading in fear and loneliness did twine about my heartstrings. And I paused. . . .

"Master—it is hard to tell thee further. . . . For this I am called the sottish lout. And truly they are right who call me so, for that I am. Thou knowest—surely, master, thou hast heard—how I, who saw the vision, went not on. Before me through the softly

lighted dawn there lay a sleeping city, where my Lor was worshiped by my comrades who had gone. Be hind me were the foolish, huddling sheep. Yet i their foolishness they were mine and they trusted me What dangers might befall them if I went? Slow t my knees I fell and bowed my head, until my fore head touched the earth I loved.

" 'My Lord and Master,' came the words from me— yet not myself but that within me cried out (for knew no words like them), 'Thou glorious One, wh by Thy vision hast called this simple soul to Thee, m heart doth burn with wondrous eagerness to searc for Thee afar. But, Lord, I cannot leave my sill sheep. . . . Thus near to Thee I come—and must g back.' "

The Traveler stirred and turned His face, on whic the light glowed, from the foolish fellow at His sid and spoke in tones that seemed to bear a soft reproach

"So near to the Messiah—and wentest back?"

"Aye, master"—and a sob burst forth. A sole harsh sound. No others followed, though they strug gled in his throat. "A fool, a dolt, a clown, was I The vision and the song—and then went back! M story's finished. Here I dwell always."

THE TRAVELER made no comment, but He said "And others brought thee tidings of the Babe?"

"Aye—aye—but they brought not the news I longe to hear. One went to prove the vision and returned wit tidings that indeed the Babe was found and all thing well agreed with prophecies. He took the measur of the cave in which they dwelt, and time and seaso noted well. Another—clamorous with the joy that h was of those who first discovered Him—did have th most to say about some eastern Magi who came late with great gifts. The clear-eyed one who went t worship came back with a light upon his face mos like this vale at sunset when it smiles. His voice wa low and sweet. 'No more may I rest with you, m

brethren, for I have worshiped at my Savior's feet, and unto Him I consecrate my life. I shall live in meditation, far from men.' While I—who longed to hear of Him—was left, my questions all unanswered."

"In all these years, hast thou not heard of Him, my friend?" the Traveler asked him gently. The shepherd stared.

"What—dost thou 'friend' me, the fool who saw the light and then went back to watch the silly sheep?"

"I am a shepherd, too. I guard My sheep and hear them when they call—however distant. . . . But now the Babe is grown to manhood, doubtless. Has He never passed this way? Has none brought thee tidings of Him?"

"Nay, shepherd, for I find none seeking Him. He was but an unknown Babe, they tell me, or else He was soon killed by Herod's men. Thus speak they who come from beyond where wisdom lies. But they do give me much lore for my asking. Art thou, too, foolish and wouldst hear what I have learned?"

"Aye—let be now. I'll hear this wisdom of the world."

"IT IS NOT much that I recall. For all were in great haste. There is no time for valley folk with those who live beyond. Their eyes are fixed afar, and at my questions they mutter, 'Pay no heed. The man is childish. We must hasten on.'

"But I mind one who came with dreamy eyes, and, when I questioned, smiled and answered: 'Dost thou know naught of beauty, that thou dost prate of babes and silly legends and a star? Beyond those hills lies wondrous beauty, never dreamed by man elsewhere. Sculpture and art, and music goldening the soul.'

"I stooped ungainly and with my hairy hand plucked a wee blue thing that slumbered in the grass. 'This only do I know of tint and form,' I said ashamed. 'And once, in heavenly music, I heard a voice.'

" 'Thou foolish yokel!' quoth he—and went his way.

"THEN came another from the turrets that sparkle to the sky. (I see them oft when no mist clouds my sight, and when my straying sheep have called me to the pinnacle of hills.) His beard was white and long. His eyes were bright—yet drew together thus. He seldom smiled.

" 'What foolishness is this that thou hast asked me about Messiah? Dost not know that all the knowledge of the stars and learning of the sages who have studied them could not give answer to thee? Is it likely thou wouldst know what wisdom cannot fathom?'

" 'Nay,' I said most humbly. 'I know naught, 'tis true. And yet I love the stars up in the darkling sky. And once—a glorious once—they sang to me!'

" 'Sang to a clod of earth?' he mocked, and went his way.

"ONCE a woman came in scarlet robe. Oh, she was sweet and fair to look upon. Yet, all unknowing why, I felt a sadness. So I spoke softly to her when I asked her too if she knew aught of Him. Her laughter at my words was like streams rippling over stones. Yet in it there was a sound of hurt as in the bleating of a wandering lamb.

"She answered with quick breath: 'Pray, ask me of sweet pleasure, and I'll tell thee all, for there is naught but pleasure in the world. Thou fool, to dwell here lonely. Look now upon me. Didst ever see my like before? Dost love or hate me? Men may do either, but they needs must feel love or hate.'

" 'Love . . . ? Hate . . . ?' I asked her, stupid and bewildered, and then swept back my hair that I might see her better. 'I do not know,' I said—a clown beside her, for she was like a flower. 'I only feel a yearning when I look on thee, as when, at night, I gaze upward at a star and then a cloud swift hides it from my sight. . . . I keep my watch and yearn for it and wait until the star shines out again.'

"She gave a strange sob. 'Fool!' and hid her face and hastened swift away.

THAT, traveler, is all the wisdom that I know. But if thou art not so foolish as myself, thou anst perchance make sense of these words that I ave so long remembered.... Only once I heard what nade my poor heart burn with longing to know more. t was a child who, straying from a caravan, played vith my lambs and then at nightfall was found among hem drowsing. I placed him on my shoulder and, by sking those we met, soon gave him to his own again.

"It was as we swung along, he on my shoulder igh, that he prattled to me of one who was a car- enter back home. Who took him on his knee and told im wondrous stories. Made him toys of wooden hings. It was my heart, good master, that burned o know more of this man. So kindly was he—joyous, oving, strong—perchance he was the Babe. But Nazareth is far. I cannot go.

"And so, at night, when stars look down and silly heep—safe in the trusting that I keep my watch— re huddling soft in comfort and content, I think of im who was the Babe—and muse the meaning of e vision. Surely I shall hear of Him some day! It as for this, good stranger, patient sir, that I called t to thee."

THE SHEPHERD ended. He couched his head upon his knees, locked close together his hairy rms. He sighed. He was an old man who had had dream.

The Traveler rose in dignity and stood above him. A smile more sweet, ineffable, and tender than the vorld has ever known to lighten any face shone down pon the rustic form lost in its musing. Then the out looked up in silent and in wondering love.

"World-foolish and God-wise, thou simple soul," he Stranger said—and vision of the light came back o that poor rustic at the sound—"all these long years hou hast lived so close to Me in thy seeking that I have ways known thee and thy love. No night but I have atched beneath the stars with thee. No day but I

have seen thee with thy flocks—thy helpless sheep th look to thee for care. Thou couldst not leave thine ow to come to Me—but thou didst call. And so I can to thee."

The loutish shepherd's hands clutched at his brea With head upraised, his wondering eyes beheld t Traveler's majesty.

His lips were mute, but something within him cri out:

"The Christ!"

Yet he but gulped, and said no word. The Strang touched him gently, and was gone. A light, as drifti from a rosy star, was all about him. Yet it was dream. That he well knew, though he was but a childish old man, whose boorish body by its hea strength had always kept imprisoned that stran thing within his soul.

The PRAYER OF FAITH

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—Hannah More Kohaus.

Editorial

COMMENTS

By CHARLES FILLMORE

What do you mean by the sentence, "To me, Jesus is a ving, vitalizing presence, not a psychic who has left most f His energy locked up in body cells, dense with materiality, nd buried in the earth"?—*Extract from a letter received y Unity School.*

IN THE sentence quoted, and in what follows in the paragraph, I tried to bring out the difference between a soul who goes through what is called death, eaving a body in which most of its energies are locked p and buried in the earth, and one who demonstrated s Jesus did.

Modern science has discovered that each cell has ocked within it immeasurable electronic energy, which, cientists say, if released, would give tremendous power. When one dies, the soul leaves this energy imprisoned n the body cells. The soul then enters what is called he astral plane, where it functions in a weak way until it reincarnates.

Jesus did not allow His soul to separate from His ody in death, but released the energy in every cell and aised it to spiritual consciousness, where it exists to his day. It was through the releasing of this electronic nergy in the cells of His body that death was overome, and in this respect Jesus is vastly superior to the o-called spirits of the dead, with whom spiritualists ommunicate.

We, who are following Jesus in the regeneration, re daily releasing, through the power of our spiritual ords, the life, energy, and power latent in our body ells.

A thought of eternal life held in the mind breaks

open the material cell, and releases and sets into actio in the new body *in Christ* the life implanted in ma from the beginning, and which through his materi thoughts has been incrusted with dead matter. Mat rial science is striving to accomplish this very thin through electrical processes, which scientists ca "stripping the atom."

When most of the cells in our bodies have bee stripped of their materiality through proper dietin through body cleansing, and above all through spiritu thinking, we shall with Jesus be able to say, "I hav power to lay it [life] down, and I have power to tal it again."

This process of overcoming the materiality of th body, of course, begins in the mind. We must hav the same mind in us that was in Christ Jesus. The the mortal will put on immortality, and the corruptib will put on incorruption. Every prayer, every thoug and meditation, that aims for spiritual consciousne and unity with Spirit is part of the great overcomi process. The kingdom of God is within every one of u and we must so think and live that not only our mind but also our bodies, will be transformed and transmut so that both will synchronize with the fine essence God's interpenetrating kingdom.

We shall never attain this development by dyin Dying is always a concession to carnal mind. We mu live, overcome carnal mind, and finally overcome deat and then live continually in our perfected spiritu bodies.

Some people say that they do not want to live their "old bodies." Neither do I want to live in my o body, if by the term "old body" they mean a body decrepitude. But a right understanding of Truth mak the body new and youthful and beautiful in eve way. As we get the understanding of God's indwellin life, and follow Jesus' injunction, "Ye therefore sh be perfect, as your heavenly Father is perfect," v shall demonstrate bodily perfection.

With every concept of Truth we shall grow younger; the feebleness and senility of old age, manufactured by carnal thinking, will lose their hold upon us, and be crossed out, as they were at the crucifixion of Jesus.

What part does imagination play in the development of spiritual judgment? I find that when I try to use good judgment my imagination often runs away with me. —*Extract from a letter received by Unity School.*

In a well-balanced mind, imagination always coördinates with divine judgment, wisdom, and love. Divine judgment, wisdom, and love constitute a background and foundation for the work of the imagination. Imagination is the projector of the mind. Through imagination our thoughts are thrown upon the screen of visibility. When the imagination has got into action and works faster than the equalizing power, which is judgment, one needs to quiet the imagination, which is the formative power of the mind, and to think more about the relation of ideas.

Whenever you perceive that your imagination is running riot, stop; get back of your thoughts, and ask yourself these questions: "Am I working from a firm foundation? Have I a hold on the creative power of the universe, which originates, or am I manufacturing bodiless things?" If you follow your inner promptings, you will soon discover just what you are doing, and you will begin to control your thoughts.

AN INVITATION

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts, which appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large

The Winsome
CHRIST

By ERNEST C. WILSON

TODAY I have been thinking of Christ i a new way—not as the Teacher whos wisdom confounded the priests in the Ten ple, nor as the mystic Son of God whose birt was so shrouded in mystery, nor as the ma ter of substance whose power drew mone from the fish's mouth, and who broke brea to feed the thousands, nor as the Great Ph sician whose divine compassion heale the broken bodies and minds of men. A these thoughts are dimmed, in my visio before the picture of a Christ who is simpl and loving, and kind, a Christ who is the u derstanding Comrade, who looks deeply in the hearts of men—deeply, even, into mir —without our minding it, because, seein He does not condemn.

This Christ is the winsome Christ! th Christ whom men loved because of H strength, whom women loved because His purity, and whom children loved b cause He loved them.

I think of Peter and James and Jol and the rest, who left their work and f

lowed Him, followed Him not because He promised them money, or hypnotized them, or coerced them, or even because of His simple word, "Come!"—but because of something that He was!

O winsome Christ, it is Thou whom today I adore, Thou who hast won the hearts of humanity, not by trying to win them, but by being what all mankind longs to be; Thou who art winning them by beholding in them, with loving, understanding eyes, that self-same quality of divinity!

O Lord Christ, I bow in adoration before Thy pure presence of being. I pray humbly that some portion of Thy radiant light may shine through me, dispelling the shadows of my human striving by the light of what Thou art. And now I seem to feel Thy dear hand in mine, and hear Thy gentle voice bid me arise, and Thy great love reach out to clothe me in robes of strength and courage —helping me to walk—oh, humbly, but still to walk—side by side with Thee.

And so, O Christ, I will arise and walk by Thy side, secure in Thy presence, sustained in Thy remembrance, at peace because Thou knowest me, not for what I have been or shall be, or even what I envisage myself to be, but for what, O winsome Christ, in Thy pure sight, I am.

The Rock of FAITH

By LILLIAN GRACE COPP

SEVERAL months ago a friend, who holds a respon sible position in my home city, remarked to me "I have leased an apartment for a year on P—— Avenue." She named a street in the most exclusiv part of town, where the rentals were in keeping wit the locality. "My salary doesn't justify the increase expenditure, but in order to attract a larger incom I am creating a strong atmosphere of prosperity. Thi is the surest way that I know of to accomplish it," sh continued.

"Since I have been reading Truth literature have been greatly impressed with the idea: 'Creat the demand, and the supply will follow.' I am ste ping boldly out on the rock of faith, and trusting Go to carry me safely into port."

I heard no more from her until some months late Then she came in with the announcement that sh had found a woman to take the apartment off her han for the remaining months of the lease, and that sh had taken two rooms on a side street in a suburba town in an effort to make up for the money that sh had lost in her spectacular splurge.

"That idea of stepping out on the rock of fai when you haven't a single support under you, or ev a plank ahead to grasp when you find yourself sin ing, is utter nonsense!" she exclaimed heatedly. have been reading that New Testament story ov again. Peter certainly would have drowned, had n Jesus been at hand to save him. Why do they c a venture of such nature 'stepping out on the rock

faith'? Why don't they give it its true name and say, 'stepping into the treacherous quicksands of destruction'?" she ended, with defiance in tone and manner.

THAT there is a marked analogy between my friend's undertaking and Peter's is easily discernible. Peter's faith wavered before the wind and wave, and my friend's faith weakened before the tumult of watching her expenses exceed her income, until fear and distrust overwhelmed her.

Innumerable others who plunge boldly out on the "rock of faith" go down in defeat because their faith is not sufficiently strong to withstand the swirling waters of fear and the buffeting winds of doubt with which they are assailed. I am not advocating that any one follow my friend's example unless indwelling Spirit speaks in a voice too plain to be misunderstood, but I am declaring, with all the force at my command, that sufficient faith in God will carry a person over troubled waters and through narrow gorges where dangerous rocks mark a trail of menace that forbids the slightest turning aside if he would reach his goal in safety.

Stepping out on the "rock of faith" means precisely this: Putting your problems squarely up to God—giving them utterly and unreservedly into His care, while you make the most of every opportunity, and use every talent at your command to the greatest possible advantage, without once letting your glance wander to the raging waters beneath, or to the sharp, jutting edges of crags that threaten disaster on either hand. This is active faith—a living belief that what God has promised is forever true. Such faith is the crying need of the age. Its value can never be computed, and never can it be misplaced.

SOME years ago a woman, whom I have known intimately from her girlhood, was forced by a combination of circumstances to leave her home state and

come to the metropolis to earn her livelihood. She had neither money, training, nor a single acquaintance in the entire city. Naturally her friends predicted dire failure. The woman, however, weighed every detail thoughtfully and prayerfully. Then she stepped intrepidly out on the rock of faith.

The winds raged, and the storms beat with ever increasing intensity. Time and again it looked as if she were doomed to utter defeat. Her faith in God, however, and a determined refusal even to consider the possibility of being swept into the ingulfing waters swirling and eddying against the rock on which she stood, kept her from being overthrown. Without experience and with not a single reference, her finding a position of any kind seemed a hopeless undertaking. More than once she was down to her last dime. More than once it was necessary to visit the pawnbroker until every marketable possession was in his keeping. She had never heard of Truth at that time, yet she held stanchly to God's promise that with faith all things are possible.

Finally a day dawned when there had to come a break. For five days nothing had passed her lips except macaroni boiled in salted water over a one-burner oil stove. The rent of the tiny room would be due within twenty-four hours. Parting with the last penny in her possession, she purchased a newspaper, and eagerly scanned the advertisements for a position.

Selecting the most promising one—a modiste's advertisement for a plain sewer—she went to make her application. Then the miracle happened. Truth students will know that it was the hand of God that directed the affair from the beginning; others will say that it was just coincidence. The modiste was an ardent believer in metaphysics, making no move of importance without first asking for the Father's guidance. She had prayed that the right assistant be sent to her, and that when the right assistant applied

she would instantly recognize her, and had thanked God that her prayer was answered.

But she did more. Just as God always gives "good measure, pressed down, shaken together, running over" when we ask in faith, doubting not, she sensed the woman's extreme need, and did an unprecedented thing by paying her a full week's salary in advance, telling her to report for work the next morning.

At the end of the woman's first day's work, the modiste gave her some Truth literature and told her of the wonderful demonstration that she herself had made in recognizing in the applicant the helper whom God had sent. It was my friend's first introduction to metaphysical teaching. From that day she not only studied this teaching, but practiced it. Her work with the modiste was the foundation stone of a splendidly successful business of her own. Today she is prosperous, happy, and immensely helpful, because, stepping out on the rock of faith, she looked steadfastly to God for succor, and He failed her not.

UNDERSTANDING of Truth makes trusting easier, results quicker of manifestation, and it gives a solacing sense of security when stepping resolutely out on what appears to mortal vision a footing as insecure as was the water on which Peter attempted to walk. A friend who has studied and lived Truth for years told me this experience, which takes its place in this article in her own words:

"Despite my years of study and the truly noteworthy demonstrations that I had made along these lines, when it came to money's materializing as a manifestation of Truth I always seemed to stop short. Yet I tried a hundred times harder to make a success of financial demonstrations than of any others. But whenever there arose an urgent need, instead of keeping cool, serene, and being assured that God would never fail me, I'd clench my fists and tie myself all up in knots as I prayed with all the fervor of an in-

tense nature, in an effort to wrest money right ou of the ether into my pocketbook.

"Such emotional praying always left me spent an weak, and far from confident that my anguished praye would ever be answered. If, by any chance, a portio of the money for which I had begged and supplicate ever did manifest, it seemed as if I'd have to wrestl much harder to get the next prayer answered.

"Watching me come from my devotional period with my nerves tensed, my face drawn and haggard and seeing how seldom such intensity produced tangibl results, my people hadn't a spark of faith in Truth It was useless to point out the physical and menta demonstrations that I had made. They judged fro the financial ones that I didn't make, saying that th others had 'just happened,' and would have happene anyway without my praying.

"And then the agent came in one day with the an nouncement that he was going to have the house i which we have our apartment wired for electricity I pleaded and argued against the idea, opposing th plan with all the vigor of my heart and soul an mind. Gas we had to pay for anyway, but to pay an extra bill for lights each month, added to the in creased rental that the installing of electricity would incur, was, I maintained, absolutely impossible.

"Yet for all my pleas and protests the process of wiring went steadily on. My family agreed with me that we should have to find a less expensive suite. We could not pay a single extra dollar. If they had stopped there, this story would have an altogether different ending. But they went on to say that it was very evident that finances were a thing over which Truth had no power.

"That statement was what I needed to prove to myself as well as to them that the law was infallible under every test. Putting every particle of doubt and fear into the background, I stepped out on the rock of faith, by placing the matter wholly in God's hands.

And when I did that, I not only said but knew that my responsibility in the affair was ended. He would show me the way out, and wherever it led I would walk in it.

"I never imagined, though, how easy it was going to be. Through the working of natural law the money has come in an increased flow to meet the increased demand. Before the current was turned on, a relative whom I had not seen for years came to visit us. His work took him constantly from one place to another, and, as he had no home, his mail was frequently lost. For the privilege of making our apartment his headquarters when he is in town, and for having it for the forwarding address of his mail, he pays us ten dollars each month. In the six years since electricity was installed he has spent less than ten nights under our roof, yet for the service that we give him he is glad to pay the price that he himself set.

"When you trust God without restriction, there is no limit to His giving, and you are able to do your share with a sense of freedom and pleasure that comes only when you feel that you are truly following His will. Without any premeditation on my part the way was opened, right after electricity was installed, for me to head a class in English literature. In the easiest, happiest manner conceivable my class and I work together, giving to me a steady income, and to my students the training of which, in their youth, they were deprived."

BOTH of these last-mentioned women won success through active faith in God. They kept their vision on the goal ahead, rather than on the terrifying water beneath. They accomplished their prosperity solution by turning their problems over to God with the assurance that He would solve them to the highest good of all concerned, and they were brought into such perfect harmony with divine law that the rock of faith onto which they stepped was impregnable.

The Eternal
WHY

By ALBERTA FLANDERS

WHY? WHY? WHY?

This eternal question hovers ever on the lips of suffering humanity. Why am I ill? Why am I poor? Why am I unhappy? Why?

Consider an individual who has acquired some knowledge of Truth. Perhaps he has made a demonstration over one form of error. Having made one demonstration, he wonders why other attempts to demonstrate Truth fall short. He wonders, and possibly doubts. Perhaps after a while he questions a part, if not all, of the metaphysical teaching that he has been imbibing.

Such a person fails to realize that within his own consciousness he can find the answer to the eternal "why" of the sense man.

The explanation is simple. "According to your faith be it done unto you." A variation of this Scriptural passage might read: According to your spiritual understanding be it done unto you.

The next question, logically, is: Where is your faith? Not where do you *want* your faith to be; not where do you *hope* that it is. But where, deep in the innermost recesses of your being, in the moments when you are honest with yourself, do you *know* that it is?

"I awake every morning feeling so unhappy!" sighed a woman who has acquired some understanding of Truth. "And I'm never free from apprehension or fear of poverty. I don't understand why this should be." This woman has faith. But her faith is in the wrong thing. She has faith in error, and according to her faith so it is unto her.

Unhappiness! Apprehension! Fear that is held in consciousness! Believed in!

One needs but an elementary knowledge of Truth to see what the harvest must be. From certain causes, certain effects follow as a natural and inevitable working of law.

One individual, perhaps, recognizes God as his health. For him health manifests in his physical body. But he is poor, and he wonders why. He fails to see that he has not become conscious of God as his supply. Therefore his affairs do not express the abundance with which God would bless him under the divine plan, were he to recognize God as his supply as well as his health.

Another individual has, perhaps, recognized God as his health and his supply. Therefore, he expresses physical wholeness, and prosperity is manifest in his affairs. But he too is unhappy, and the eternal why is on his lips. Until he recognizes infinite intelligence as the source of all happiness, his "why" will remain unanswered.

Health! Prosperity! Happiness! They all come from the one source. The answer to the eternal why is the same whether physical condition, financial prosperity, or happiness is the question.

A person who lives according to Truth and who manifests God as health, God as prosperity, and God as happiness is a living answer to the eternal why.

If you follow Jesus you must be careful what words you speak. Jesus did not talk about His ills; He did not talk about the weaknesses of other people; He did not talk about poverty. Every word that you speak is a seed that will grow its sure crop. You are planting every moment, and the soil all around you is receiving the glad seed. "My words are spirit and they are life," is a good affirmation to make often.—SELECTED.

FAITH

By W. G. RENTON

Part II

IF HEALTH is the natural state of the body, and a power within the body is constantly at work automatically adjusting the human machine to changing conditions, on what foundation can illness rest?

Turning to the Bible again, in Genesis 1:31 we read: "And God saw everything that he had made, and, behold, it was very good." No sane person would call illness good, therefore it cannot have been made by God. In John 1:3 (A. V.) we learn: "All things were made by him; and without him was not anything made that hath been made." Therefore, if illness has not been created by God, it has no existence. God could not have created illness, for everything that He made was very good.

This seems a strange statement when we see full hospitals all around us, but if we are to accept the teachings of the Bible, we must acknowledge this statement as fact.

Now, with regard to the latter quotation, "All things were made by him," if we agree that God is the omnipresent principle that is life, and that combines atoms to form all substances, we must agree that He made everything. He is the great, and good, first cause.

We have observed already that nature, which is God, always works for our good, ever striving to adjust the body to changing conditions, and to keep it in repair. It is hardly feasible that this same power could create illness. It could not work both ways.

ILLNESS, then, has no foundation. It is, in fact, merely a belief that the human race has fostered.

s far-reaching effect is due to the fact that the belief has become an inherited tendency with us.

Illness has steadily increased through the centuries, despite the advance of medical science. This is partly due, perhaps, to our living farther from nature, but the main cause is that the belief in illness in our race consciousness has become a little more firmly fixed in each succeeding generation, even as habits seem to become more fixed with an individual's advancing years.

In the stone age, illness was probably almost nonexistent. As man's work became more specialized, owing to higher social states and to the division of labor that must exist in an organized community, man became more and more dependent on his fellows for his material needs.

This division of labor gave rise to personal ambition and competition, which are often far from healthy states of mind. Wealth became unequally distributed, and the community was divided into the rich and the poor, the masters and the servants. Man's right to work was even, in some cases, taken from him, so that worries arose as to ways and means of contented living.

The poor were, and still are, often compelled to live in an environment tending to depress the mind and to lessen self-respect. The rich frequently had no place in their consciousness for thoughts other than of greed, oppression, and selfishness.

WHEN, as most of us have proved for ourselves, a little worry will cause the digestion to become impaired, we may quite reasonably assume that the unhealthy states of mind just mentioned may be blamed for the appearance of illness in the world. Illness, in a word, must have had its origin in the conscious mind of man, and our inharmonious thoughts of fear, worry, and selfishness were most probably the starting-point of all our ills.

As the thoughts of man have strayed from the G of love, inharmonious conditions have made the appearance. The steady growth of these inharmoni through the centuries has made them real to the su conscious mind, despite the fact that the life for within us, Spirit, is eternally working for our go and is ever striving to manifest health.

In the Middle Ages, when plagues ravaged a cou try the whole community would turn to God, a appeal for deliverance. Now man scorns to appeal God, even when infectious diseases take their to Instead, the community, speaking generally, rejec altogether the idea of healing through faith, and reli solely on medical science.

Churches are, indeed, sometimes closed when e demics rage, so little is the faith of man.

The belief in illness has become so real to our ra consciousness that the truth that health is the on natural state is simply ridiculed.

Yet man is Spirit, made in the image and likene of God. Those who ridicule faith healing inclu many who are proud of their church affiliations, a yet it is safe to say that not one of them could visuali God as an invalid. On the contrary, they picture G as absolute perfection.

The cultivation of that vision is our great need, f it will lead to faith in the Source of all good.

WE HAVE seen that we suffer illness simply b cause we are victims of a habit of thought, habit created not entirely by impressions receiv consciously in our earlier days, but largely inherited beliefs that have gradually through the centuries b come a part of our race consciousness.

Now, if an erroneous and injurious belief can b come a habit of thought, surely there is nothing prevent thoughts of health and perfection from beco ing habitual, if we are prepared to make the eff required to create the habit. The effort, however, no small one, for we have to defeat a belief that

very firmly impressed on the subconscious mind, much more firmly than most things that are consciously committed to the subconscious mind by deliberate effort. Disappointment is quite probable at first, for few can correct in a few days, or even weeks, race thoughts that have been held and developed for countless generations.

However, as error has no power other than that granted to it by our beliefs, Truth will become a habit of thought very readily; the efforts of coming generations are not necessary to remove the errors of past generations.

Correct beliefs will become habitual to us with reasonable rapidity if we devote sufficient time and effort to the conscious processes required, and carefully preclude all negative thoughts and conversation. If we faithfully endeavor to think Truth at set times, and yet retain the habit of discussing diseases and their symptoms at every available opportunity, we cannot expect to make much progress. We must always endeavor to turn the conversation to some more profitable topic when that old stand-by, the malady of a common friend, is being discussed.

This, however, does not mean that we must harden our hearts and become unsympathetic. It means that negative sympathy is worse than useless, it is definitely harmful. Let our sympathy be practical. The cheerful, laughing, optimistic visitor is like a ray of sunshine to an invalid. The gloomy pessimist, whose principal delight is the discussion of the after effects of an operation, is nothing but a curse to any sufferer. It is remarkable that, in this enlightened century, so many otherwise intelligent persons fail to realize the power of suggestion. The cheerful visitor brings a glowing picture of health and vigor to the invalid, and may benefit the patient more than the most skillfully compounded prescription. That fact is realized by all who have thought about the matter at all. Auto-suggestion and its much more powerful yet very simi-

lar companion, faith healing, seem more difficult t
appreciate.

THERE are few who, after reading an inspirin
work on faith healing or autosuggestion, canno
rid themselves of a slight ailment, which may at th
time be causing them concern, thus making an immed
ate or almost immediate demonstration of divine, o
mental, healing. Yet the number who succeed in com
pletely evading the ills of life, or who succeed in cas
ing off, through faith, a severe ailment of long stan
ing, is comparatively small.

The former, more simple case of healing may b
described as a demonstration of the effect of conscio
faith, or the result of a thought that had so filled th
conscious mind that, for the time being, there was n
room for any contrary thought.

The latter type of healing requires what we ma
term subconscious faith, faith so impressed on the su
conscious mind that all error thoughts are complete
subdued by their opposite truths.

It is impossible to fully attain this condition of su
conscious faith without a recognition of our divi
origin, and of the fact that the kingdom of heaven
right at hand, to be enjoyed here and now if we w
only enter.

We cannot understand and appreciate the essenti
goodness and perfection of nature and of the wonde
ful life force within us till we realize that nature
God, and that the life force is Spirit, differing in degr
but not in quality from Divine Mind, which is omn
present and omnipotent.

JESUS impressed on all whom He healed that wit
out faith the healing could not have been accor
plished. "Thy faith hath made thee whole," He d
clared, when He healed the woman diseased with a
issue of blood.

When the blind men sought release from the
affliction, He first asked them, "Believe ye that I a

ble to do this?" They answered, "Yea, Lord." Then Jesus, touching their eyes, said, "According to your faith be it done unto you." In James 5:15 we read, "The prayer of faith shall save him that is sick."

No doubt those who were blessed with divine healing by Jesus in person were inspired to a great and overwhelming faith in the Savior by His works and His speech. His wonderful personality inspired a ready faith in the power within Him. Jesus, however, disclaimed the action of any personal power in the accomplishment of His works. "The Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me."

Jesus, then, received His wonderful power through recognition of the presence of God within and about Him, a God who is always ready to demonstrate perfection if mortal mind will but hold faith enough to believe that God's will is always for our good.

In the model prayer that Jesus set He taught us to say, "Thy will be done in earth, as *it is* in heaven." We should remember always that God's will is always for our perfect health, happiness, and harmony. Yet how many sincere churchmen, when some friend is dangerously ill, will murmur, "Thy will be done," feeling that God's will may very probably be that the friend die in agony.

JESUS said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

We must recognize that the blessing that we require is already ours spiritually, as indeed all good is, we expect to realize it as a material fact. There must be no doubt, but perfect faith must fill our mind.

The faith that we must develop, then, is such a faith in God that we constantly feel His presence and protection, realizing that perfection is the only reality, and the only state possible to us.

We are then "born again." We are different beings, incapable of unkind or ungenerous thoughts, incapable of suffering of any kind. We radiate a sun-

shine that brings feelings of health and happiness all with whom we associate.

We realize, in fact, that we are indeed the "tem of God," and not only that the kingdom of heaven is hand, but that we are already enjoying our citizensh therein, and helping others along the road that lea to the land of perfection and happiness.

"Faith, if it have not works, is dead in itself."

We have not developed true and sufficient faith we feel the constant urge to do works such as Savior performed while on earth. Jesus said, "He th believeth on me, the works that I do shall he do al and greater *works* than these shall he do."

The miracles that He performed may not only equaled, but even excelled, by us, when that subli faith is established in our consciousness.

We shall then indeed be able to demonstrate truth expressed in Mark 16:17, 18: "These signs sh accompany them that believe: in my name shall th cast out demons . . . they shall lay hands on the si and they shall recover."

A MOST enlightening definition of faith is fou in Hebrews 11:1. "Faith is assurance of thi hoped for, a conviction of things not seen."

Once our hope for a desired blessing becor charged with faith that the blessing is already in ex ence, waiting to be claimed, we can rest assured t we shall benefit according to our faith, whether thing desired be an abstract blessing, such as prosp ity, or a definite good that will contribute to our c plete enjoyment of life. Our faith, indeed, is evide that the thing desired is already ours spiritually, what is ours spiritually must manifest materially.

This does not mean that we can live a life of i ness, for our daily work is, or should be, a service mankind, no matter how humble our work may On the contrary, when concentrating on prosper opportunities for greater service to our fellow men come to us. Our services will, however, bring ab

ant reward, a result that does not always follow until we are in tune with the Infinite.

THE KEY to complete living is to be found in these words of Jesus: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We have but to seek the kingdom of God, and, on finding it, to enter into citizenship therein; then whatsoever we desire will be ours. We shall never suffer lack, limitation, illness, sin, or any other of the unrealities of worldly consciousness when we have found the kingdom. This, then, is the great search on which we must embark.

No doubt most of my readers have at some time listened to an eloquent sermon that has led them right to the gates of that heavenly kingdom. Through a peephole in the gate they have glimpsed the glories, the wonders, of that divine state. When, however, they had arrived at that state of consciousness in which they expected to see the pearly gates opened and to be admitted, it became evident that the clergyman himself was unable to find the key; it was, in fact, his firm belief that the key could neither be found nor used until the body was lowered into the grave.

Yet Jesus tells us: "The kingdom of God is within you." Surely, then, the key should not be in such an inaccessible place. The key must, in fact, be available for every one, here and now; the clergyman's search for the key was hindered by the wrong, yet traditional, conception of heaven.

If the kingdom of heaven is within us, and if we are the temple of God, the logical conclusion is that the key to heaven can be found in no other way than by our attaining a certain state of consciousness—an ever present realization of our unity with God. We must acquire, indeed, a faith in God so firmly fixed in our consciousness that no seeming inharmony can disturb our serene and joyous feeling of the divine

presence. This amounts to the establishment of wh we have termed subconscious faith.

SUBCONSCIOUS faith may be described as a hab of thought, and is most speedily and surely a tained by application of the rules of habit formatio Just as we learned our multiplication tables by repe tion of sets of statements that we were told we truths, so faith may be established by repetition thoughts that are Truth.

As thoughts of sin, error, lack, and disease have b come habitual with us through constant impressio on the mind received by us both as individuals and members of the race, so the opposite beliefs in t omnipresence and the essential goodness of G (which imply a firm conviction that perfection is o only possible state) may become part of our consciou ness if impressions of Truth are continually suggest to the mind.

Divine Mind is always ready to assist us in the a quirement of a state of conscious companionship wi God, and the kingdom of God will be speedily found we seek it earnestly enough.

There is, however, a condition of denial. We mu deny self, not by depriving ourselves of the comfor and luxuries of life, as did the hermits of another ag but by denying ourselves the petty and mind-crampi luxuries of self-pity, of resentment, of worry, anger, and of revenge. We must sacrifice the deligh of being pampered and sympathized with when minor ailment comes to test us; we must recogni Christ as the Comforter, and so receive true and pe manent relief.

We must deny ourselves the satisfaction of fulfi ing the urge to announce all our little negative sym toms to our fellows, and the relish that we have e joyed in vividly describing all the painful details the past ailments and failings of ourselves or of o acquaintances.

We must especially deny ourselves the particular

vid type of pleasure that we have found in destructive criticism of the faults of others. Instead, we must see and expound their good points.

WHEN we have cleared the mind of all ungodly tendencies, we are ready for the more positive part of our work. We must now silently but with conviction affirm our faith in the power of God, in His essential goodness, and in our unity with Him. When we have carefully selected an affirmation, preferably of our own design, that we find helps us to realize our unity with the source of all good, we must repeat it as frequently as possible; we must, however, have our conscious mind completely cleared of all other thoughts, so that we may concentrate on the powerful statement of Truth.

In using an affirmation, then, the essential points are: first, careful selection; second, a mind-clearing process; third, concentration. Finally, the affirmation must be frequently and consistently used.

This is the key that, if used conscientiously and if unopposed by negative thoughts and words in our daily life, will open to us the gates of heaven. Once the gates have been opened, and we have experienced the happiness, harmony, and divine companionship to be enjoyed within, nothing will induce us to return to the state of consciousness that lends power to sin, error, lack, and sickness.

IN CASE any of my readers should desire assistance in the construction of an affirmation, I shall give an example. The three essentials in an affirmation used for the purpose of attaining a state of subconscious faith in God are statements of (a) our unity with God, (b) the essential goodness of God, and (c) the power of God. Then our affirmation must be brief, so that mental effort is not wasted in thinking of the words. It is the meaning that must receive our attention.

This affirmation possesses these qualities: *"I tha Christ for my realization of divine presence and divi love within me."* The words "divine love" imply bo goodness and power. When using this or sor similar affirmation, assume a comfortable position, that the attention will not be diverted by discomfo at some part of the body. Completely relax body a mind, seeing to it that the mind is clear for the thoug of Truth that is to be used.

Silently repeat the affirmation a number of tim till the divine presence makes itself felt in a conditi of perfect harmony and happiness in the mind. Th will come if the mind is really concentrating on t thought expressed by the words. Mere parrotli repetition of the words, without thought or understan ing of their meaning, is almost useless.

When that serene condition of harmony is felt, l the mind wander pleasantly on, contemplating all t happiness, harmony, health, and prosperity that mu be ours as citizens of the kingdom of God.

(*The end*)

We Wish You

A Merry Christmas

and

A Happy New Year

The Magic Gift

By ZELIA M. WALTERS

A Christmas Fable

THE SPIRIT of Christmas flew earthward, laden with gifts. But one little gift, the most precious of all, called the Magic Gift, became dislodged and fell from the pack. It went fluttering away toward earth. When it realized that it was alone, undirected by the Christmas spirit, it began looking about for a place for itself. Over the housetops it fluttered, looking straight into the hearts within each home. It wanted to find the neediest, for it realized how rich its possibilities were. Over a cottage roof it paused. Within was a child who had few possessions and was often lonely. Her Christmas prayer was for a doll to play with through the long days when her mother had to be away. The Magic Gift folded its wings and came to rest within the cottage.

In the morning the child awoke, and in incredulous joy clasped her gift—a beautiful doll—in her arms. But after a while she became thoughtful.

"If I had known that I really could get the gift that I wished for, I wouldn't have wished for a doll, but for a new cloak for Mother. She has to go out every day to work, and her old cloak is not warm. I wish this beautiful doll could be changed into a cloak for Mother."

Though the child did not notice, the Magic Gift spread its wings and flew away. A minute later the mother, who was preparing a little feast in the kitchen, saw a bundle thrust in through the half opened door. When she opened it she found a new winter cloak, warm and beautiful. She ran in to share her wonder with her little daughter, and found her playing with the Christmas doll. So they rejoiced to-

gether over their gifts, which were just the things tha they had wanted most of all. But back at her prepara tions in the kitchen the mother grew thoughtful.

Bless Jehovah, O my soul,
And forget not all his benefits.
—PSALMS.

"I thank and bless the kind giver," she said, "but after all, my need is not so great as my neighbor's. could have gotten along with the old cloak. Ther are six children next door, and though the fathe works hard it is a struggle to keep them fed. I wish there were some way to change my cloak into a rea Christmas feast for them."

Hardly had the thought formed when the Magi Gift spread its wings and flew away. The mother di not notice its departure, for the cloak was still sprea over a chair.

Ten minutes later the neighbor came to the doo to share her good news.

"Baskets of food," she cried, too excited for ex planations. "Enough to last a week, and everythin for the day's feast, candy and nuts and fruit for th little ones. Oh! may every blessing come upon th head of the generous soul who thought of this."

The mother was startled at the coincidence, bu she said nothing of her wish; she only rejoiced whole heartedly with her neighbor.

But presently the neighbor said: "We wouldn' have needed so much. I wish part of it could b changed to help some other poor soul. There is Mrs Clover at the end of the street. Now, if some of thi could be changed into a letter and a little gift fron her boy—why, it would change the whole world fo her."

Over in the neighbor's house, once more the Magi Gift spread its wings and flew away. Half an hou

later a letter and a box were left at Mrs. Clover's door. The letter was from her long-absent son. The words of endearment brought life and joy back to the mother's heart. There was a check for material comforts, and in a box was an embroidered shawl for warmth and beauty.

"So much! So much!" said Mrs. Clover, leaning back in her chair. "I wish there were some magic to transform some of it and pass it on. There is that dear Dorothea, who has been waiting and watching for her lover, and at times fearing he may be dead or faithless. If only by sparing some of my joy I could bring him back to her this Christmas Day!"

Again the Magic Gift flew away. Before the morning had passed a tall youth walked down the village street and turned in at Dorothea's door, and all the village rejoiced that Dorothea's beloved had returned from across the seas.

"I have joy enough for all the world," said Dorothea. "Oh! If only there were a way to send some of my joy out to any one who lacks blessings today."

Again the Magic Gift was on its way, seeking any one who might need a blessing and who was large enough of heart to wish to share the blessing, once it was won.

JESUS SAID: *The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you*

All gifts are like this Magic Gift. Every blessing that may come to us—wisdom, wealth, health, honor, love, whatever it may be—may partake of this magic quality if we have the heart that wishes to share and pass on its good. When we pass on the blessing and turn back into our own house, lo, we find that our own gift has been in no wise diminished; and though we divide our store again and again and again, we can never impoverish ourselves.

SPIRITUAL HEALING

By E. V. INGRAHAM

Substance

IT IS basically important for man to know that a things are created by God; that God is, first of a the creative force of the universe. Secondly, must know how this creative force is contacted a sustained in his own life, and how it becomes t functioning process of his own mind. These poin are covered in the second and third lessons of th series. Thirdly, man should know the nature of th element of God in which and through which this for clothes and expresses itself.

As on the third day of creation came the comman "Let the dry land appear," so the third movement mind deals with that element which gives actual for to the various activities of mind.

Jesus Christ often referred to nature in His a tempts to make plain the workings of divine law, a in this phase of His teaching we find some of our mo valuable lessons. It will be observed that the wh movement of nature is toward expression in for that the forces of nature are always active, but th in order to manifest, they must have some eleme with which to clothe themselves and through whi to express. This same thing is true of the univers and of man. Much of man's difficulty in understan ing himself is due to the fact that he has not discern that the movement of the Creative Mind of the u verse is toward a more complete and perfect expre sion of its nature in man and in all other form things. Also much of his difficulty is due to a misco ception of form.

The general thought about the formed world a the things therein is that they are limited. This id

not strictly true. Form is always changing, therefore it is not limited. Like all divine qualities, form is infinite in its nature, in its endurance, and in its capacity for formation and transformation. Were it not so, how could an infinite God become infinitely expressed?

All formed things—or that which we have called the material—are in reality but the visible manifestations of a universal and invisible substance. "What is seen hath not been made out of things which appear." By a right understanding of this fact, man may learn to deal successfully with the expressed universe.

BRIEFLY stated, substance is that particular quality of Being which has the capacity of form. The fact that substance becomes apparent to the senses of man is no reason for recognizing it in any other than its divine character. It is as really and as fundamentally divine substance in any stage of its formation as in its unformed state. However, we sometimes forget that "without him was not anything made that hath been made," and that fundamentally all things are not only of divine origin but are also divine in their manifest form. "Like begets like" is a truism. Overlooking this fact, we have distorted our outlook on life and robbed ourselves of one of the most vital elements in life. This false conception—that form is separated from its forming principle—has robbed our body and our world of their sustaining force and they have accordingly become burdensome, causing us to seek release from them. Our release is not in ridding ourselves of the flesh, but in allowing the flesh to become reanimated by the Spirit that created it in the beginning. Joy, peace, health, and freedom do not come through a separation from the manifest world, but through finding the unity of the manifest world with the infinite measure of invisible substance that lies back of it, as well as with the quickening Spirit of God, which formed it. Only in this way is the

spiritual integrity of the universe preserved in ma life and experience.

IT IS A known fact that there are sounds that t ear cannot record and things that the eye cann see. To progress beyond the apparent limitations the senses, we must learn to take into consideratio those things which at present are beyond sense pe ception. Especially, in this third step of our re-cre tive process, let us learn to take into account the fa that beyond all manifest form is a great, limitless s of universal substance, out of which all visible thin have been formed, and that this invisible substance the real sustaining element of all formed thing "Man shall not live by bread alone, but by every wo that proceedeth out of the mouth of God."

One of the first things that man should learn, regard to bringing forth his higher ideals of heal and bodily perfection, is not to depend solely on m terial that is already formed. His greatest succe will come in his dealing with virgin substance, in t feeding of his entire nature with that invisible su stance which is, through the Word of God, daily b coming flesh in all creation. At first, substance m seem more or less intangible, but as we contempla it, and seek to open our consciousness to it, it will b come more and more tangible to us.

Just as truly as God is the source of all man's tr ideas, just so truly is He the source of man's suppl the secret of man's supply is found in the univers and invisible substance of which we have been spea ing. This is the flesh of Christ that man is to e and the meat that He had "to eat that ye know no This is the body of Christ, for which we die becau we discern it not. God is the giver of every good g and every perfect gift; God's supply for man is finite, inexhaustible, and instantly available. Man h no need that cannot be fully supplied instantly if will take the necessary steps to acquaint himself w his true supply and to make secure his own consci

unity with God, who is not only the source, but the supply itself.

IT IS just as foolish to depend upon the world of form for our complete bodily sustenance as it would be to depend upon ice every time we felt the need of oxygen. There is oxygen in ice, but it is in a much freer state in the air and much more easily appropriated. But ice is not limited to its form. It can be changed back to its vaporous or free state, and formed as ice again in any number of shapes and sizes. But the elements of which ice are formed are available in inexhaustible quantities. So with every phase of man's being.

Modern science has come to recognition of the fact that the world itself is formed out of invisible substance; therefore the fulfillment of man's every need is within the very air that he breathes.

Now that we are beginning to give up our beliefs about the limitations of so-called matter, and have in a measure come to see it as the manifest substance of God, we can readily see that it is just as capable of re-formation and transformation as it was capable of formation in the beginning. Then, further, when we give up the idea that substance ends where our vision ceases to comprehend it, and come to realize that there is substance above and beyond our present range of vision, we are well on the way toward perceiving the possibilities of much greater accomplishment in every phase of life.

THE SUBSTANCE quality of Being is not an active force; it is a plastic, passive element that moves only as it is moved upon, and is formed only as some forming element or force lays hold of it. It is like clay in the hands of the potter, and the same substance is capable of an infinite variety of forms under the skillful touch of the master Potter. Its form, therefore, is characterized by the nature of the moving

force that forms or animates it. This is the reason for the limitations that man feels in his body and his world, for he has imprinted upon divine substance the limitations of his own thought about it. Whenever he can change the nature of his mental activity, his body itself will be different. The body, or man's world, is in no sense limited, nor is any element in the world or the universe limited. Only man's vision has been limited, because he has not lifted it to the high places of God, from whence all things have come. Though man's physical vision comprehends only certain dense forms, beyond that range of form exists the inexhaustible substance that continues on into infinity itself.

Just as the great mind of God fills all time and space, interpenetrating the mind of man, just so the great Christ body of radiant spiritual substance interpenetrates the very body of man. We die because we discern not this body, which is the very foundation and the real sustenance of our own bodies and of our entire existence.

WITH these two phases of the universe before us, each of which is the counterpart of the other and each of which is useless without the other, we have the very working basis of life itself. Also, with the knowledge that our concept of these elements is the measure of their expression and duration in our individual lives, we have a tangible basis on which to proceed in the complete reconstruction of our life and our affairs.

From this general survey of the situation, it can readily be seen that the pivotal point around which all things revolve and evolve in the life of man lies within his own individual nature and depends on his own outlook on life. Man's lack does not result from any lack on God's part, for He is not only all of creative force, of directive intelligence, but all of formative substance as well. The lack is in man's failure to contact these divine elements and to conduct himself

in harmony with them. The mystical law revealed to Abraham was: "The land which thou seest, to thee will I give it." Man's only title to life and to the elements of life, visible or invisible, is his comprehension of it ("the land which thou seest").

Two things seem necessary in order that man may reap full benefit of the resources that are his in God. The first of these is a recognition of the universality of all things, visible and invisible. The second is a conscious conduct in harmony with this fact.

IT IS NOT man's fleeting statement—that God is all life and substance—that produces manifest results, though it may have its slight effect. It is man's abiding realization of that fact that precipitates new substance and entirely alters the character of the already visible substance of his being. The sustained thought and balanced feeling is the real building factor in his consciousness.

"A rolling stone gathers no moss"—neither does a wandering mind accumulate a sufficient amount of substance with which to clothe itself. Again the Scriptures give us a mystic law regarding the fulfillment of the creative process in the life of the individual. "Blessed is the man that endureth temptation; for . . . he shall receive the crown of life." This involves self-control and the ability to abide in a certain process of thought until it reaches the point of fulfillment. Until we can indulge in our ideals to the point of fulfillment, we have not fulfilled the requirements laid down for us. Attention to our highest ideal until we see it as a possibility and a reality is our fulfillment of the first step in the process. Continuing in this mental conception until it reaches the point of conviction is the second, and continuing to persevere and to work according to our conviction to the point of manifestation is the third, or the enduring "to the end." At a certain stage of realization is the point of demonstration, in the same sense that, at a certain

stage in the gathering together of clouds, rain is the precipitation, or demonstration.

Not only must our thought and feeling be directed and sustained in accordance with our true ideals, but we must be poised in the here and now, for now is the only time in which any force can act, and at what other point can it act in relationship to one but right where one is?

The truth is that at this very moment, and right where you stand, you have—working for the fulfillment of every righteous ideal—all the creative power of God and all the inexhaustible substance of His being. Does not every blade of grass have the power of the sun, the forces of the air, and the elements of the earth working to perfect it, right where it is and right now? In the same sense, man has all that God is continually at work to perfect the divine in man's being.

So let us minister to the highest ideal within us by knowing that eternal substance, even the substance of God, is clothing that ideal with form and building for it the eternal Christ body. Shall not then the Christ in us acknowledge this act by declaring, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me"?

THOUGH we may not realize that we are serving the Christ by thus incarnating our highest ideal, yet shall the Christ also say, "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me." Every high ideal that relates man to God is of the Christ mind, and every such ideal embodied within us is just so much of the Christ born in us and so much more of the Christ come again in the flesh.

We can feed the hungering multitude of starved cells and ideals within us with the living substance of God, and thus enrich our whole being and all our af-

airs, by attaining the realization that is contained in the following statements:

"The very substance of God is now come forth in me, and feeds and nourishes my entire being."

"The Word of God is now made flesh in me, and I am formed anew with living substance."

"The infinite resources of the universe now flow to me from everywhere, enriching my whole being with living bread."

(*To be continued*)

GOD'S GREAT HARMONY

A jangled harp, neglected, out of tune,
Gives forth discordant tones upon the air,
Its true song drowned amid inharmony.
But now comes one, with understanding hand,
Who tunes the vibrant strings with loving touch
And, lo, the harp's sweet voice rings true again.

So farest thou, O Soul, troubled by thoughts
Full of sore discord; ah, so out of tune
The music of the higher self seems lost.
Be still and wait; in trusting patience wait
Until from out the silence One shall come
Who, with a calm and understanding love,
Shall touch thee. Then all jarring, troubled thoughts
Will melt away. In God's great harmony
Thou, Soul, shalt sing, and all thy tones ring true.

—*Anna B. Royce.*

Rejoice
for
HIS SAKE

By LULU PATTISON

"Why do bells at Christmas ring?
Why do little children sing?"

THERE'S a magic breath creeping into the air now; there's an eager, expectant look in the eyes of little children everywhere. "Christmas brings a thrill to the hearts of all humanity," says a writer. But, alas, he is mistaken; for lines of worry are deepening in Father's face, and we glimpse too often a look of brooding perplexity in Mother's eyes—witnesses both that Christmas time has lost much of its joy for them.

How true it is that for far too many of us this anniversary of "glad tidings of great joy which shall be to all the people" is greeted with worried, fretting hearts; that this precious spiritual festival has become a frantic scramble for the gifts that we imagine we must bestow that, if the harassed spirit of the giver followed the gift, Christmas Day would be a fretful memory for many a recipient!

Is not the spirit of love the moving motive of all true giving? Why then should we put such stress on the money value of our gifts? Is not a simple gift, fraught with the loving good wishes of a friend, far more acceptable than a costlier one that entails useless sacrifice, and sometimes reluctant generosity, on the part of the buyer?

Can we imagine the shepherds, as the recurring season of Christ's birth came around, greeting it with aught but joy? Is it reasonable to imagine that they

all but mortgaged their flocks in order to excel one another in the value of their gifts?

Perhaps the Wise Men, as each anniversary drew near, if distance did not forbid, sent tokens of remembrance each to his comrades on that greatest of all quests, the following of the star to Bethlehem's newborn King; but they were doubtless gifts of love, not of unwilling sacrifice.

Christmas is preëminently the child's day. It makes a far greater appeal to him than Easter. There's the Babe in the manger—that Babe is the touch that makes the whole childhood of the world akin. The Christmas story, so sweetly mysterious, so thrilling, is yet one easily comprehended by even the tiny tots: the shepherds watching over their sleeping sheep; the angels singing heavenly songs; the Wise Men bringing their gifts; and, the heart of it all, the holy Babe in Mary's arms.

Are we, then, not robbing the little children in our homes of a priceless spiritual experience when we emphasize so strongly the material side of Christmas giving, instead of the love or soul significance of the day.

JUST before us is another Christmas. Let us begin now to subordinate the money side of our gift-making to the love side, both human and divine.

Let us deepen for ourselves, and for the children about us, the thrill of the time when nothing seems too wonderful to believe, as we look out across the starlit hush of a vast universe, and see—oh, so clearly! —the little group on the Judean hillside that long-ago night as the wondrous sight and sounds were borne to their consciousness. Let us in spirit follow the Wise Men to Bethlehem's star and offer our heart's homage to the Savior of the world, a Christmas gift to our King. Shall not we, to whom He brought "tidings of great joy," evermore rejoice for His sake at Christmastide?

THE WITNESS

"Thou shalt be a witness for him unto all men"

THE first article in August *Unity*, "By Their Faith," certainly did go home.

If all the dear workers at Unity can give subscriptions, how much more should *we*. I tried to picture in my mind how wonderful it would be if every subscriber of your magazine sent in at least one subscription. Then I decided that it was up to *me* to do my part.

Send *Weekly Unity* and *Unity* to ——. —*Mrs. O. L. H., San Diego, Calif.*

MY FRIEND in P—— O——, to whom I asked you to send *Weekly Unity*, had a demonstration of success right away. Although she knew nothing about Unity until I wrote to her, she says she knows that her demonstration came through Unity. She has a large house and keeps a large number of boarders; a woman came to the door and asked if she could take care of the house, serve meals and all, for board of herself and husband. My friend accepted. She is delighted. —*C. E. M., Baltimore, Md.*

YOU CAN readily see by the inclosed subscription how I feel about your Help-One-a-Month Club. If you need my coöperation in anything else, just let me know and I'll be with you in that too. In fact, whether you realize it or not, I am already with you in your good work of spreading Truth. God sent you to me with the life-saver of Truth when I had nothing but a straw of materiality to hang on to, and since then I have been constant in praise to God and gratitude to you.—*J. L., Manchester, Ind.*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, DECEMBER 7, 1930.

Unity Subject—*Wisdom in Presenting Truth.*

International Subject—*Stephen, an Early Interpreter of Christianity.*—Acts 6:7-10; 7:54-60.

7. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

9. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

10. And they were not able to withstand the wisdom and the Spirit by which he spake.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

GOLDEN TEXT—*They chose Stephen, a man full of faith and of the Holy Spirit.*—Acts 6:5.

SILENT PRAYER—*I prove my understanding of Truth by demonstrating it in my life.*

With the growth of faith in the mind of the individual there comes a quickening of all his thoughts by the influx of Truth. "The word of God" increases.

The name "Stephen" means "crowned." The name is of Greek origin and may be said to symbolize the head, which is the principal seat of intelligence in the body. The head is the seat of reason, and the man of highly developed intellect who receives the baptism of the Holy Spirit becomes first aware of its quickening power in that part of his nature which has been most active—his intellectual powers. Such a man sees so clearly the logic and reasonableness of spiritual Truth that, unless he has already learned by experience the way of true wisdom and love, he will be tempted to use argument to prove his position to all who question him or to any one who will even listen to him.

Many, if not all, of us find in ourselves the tendency to argue. When we first learn of Truth we are prone to argue and to dispute with others in seeking to convince them of its value; later, when we have learned more of the law of love, wisdom, and true justice, we shall not be so eager to argue. We stir up opposition and persecution by exercising zeal apart from wisdom, because argument always tends to antagonize. We must use wisdom with our zeal if we are to escape unnecessary trouble and really do the good that we desire.

Within us are the Libertines, the Cyrenians, the Alexandrians, and those of Cilicia and Asia (verse 9). These all represent our fixed states of thought in the sense realm, which rise up and oppose the further progress of our newly acquired spiritual ideas. If we are wise, however, we shall not contend with these contentious habit beliefs, which bar the way to the entrance of the new ideal of life. Instead, we shall seek to live the law of love and Truth so fully and so wisely that the old states of thought will gradually be drawn to the light. Divine love, since it is the attribute of Being that unfailingly attracts man, should be affirmed by him on every occasion when he feels tempted to argue or convince. Love is our highest concept of the Infinite, and it wins its way to every heart, whereas argument and dispute serve only to impede what they are trying to promulgate.

Our arguments in defense of Truth may be so clear, so logical, that our inner habitual beliefs that belong to the sense life cannot withstand them. Perhaps no one among our hearers who is opposed to our interpretations of Truth can gainsay what we have taken pains to make entirely plain and forceful. Yet this clearness and forcefulness will not cause our teaching to be accepted. Instead, opposing thoughts within us and persons about us will accuse us of blasphemy. Those who are put to silence by the logic of Truth raise the cry of blasphemy as a last resort. We sometimes find in our own mind also the fear that we can go too far in spiritualizing thought and its environment. When Jesus Christ, the true spiritual man demonstrated, shows us that the body must be transformed into a body of incorruptible substance that will be subject only to the law of Spirit, we may question whether we are claiming power that belongs to God only.

The latter part of our lesson shows how a conscientious mind may become so filled with the idea of scriptural authority, and the necessity of proving its arguments by quotations from the Bible, as to

bring upon itself hard conditions. Religious differences have caused devastating wars in the world, and have been the mainspring of much dissension and bitterness between individuals and in families.

It is not necessary to be a martyr in the cause of Truth. One cannot reap discord and martyrdom without first having sown the seeds of strife and contention in some way, for "whatsoever a man soweth, that shall he also reap." "The fruit of righteousness is sown in peace for them that make peace."

We should never allow our zeal for Truth to outweigh kindly consideration for those who do not see things from our viewpoint. We should never condemn. If at times it seems necessary to quote Scripture to fortify our cause, we can do so without heat, and without antagonizing those whom we are seeking to help.

Stephen, on the contrary, started out with the intention of proving to his contenders the extreme fallibility of human judgment such as theirs. His disputants were Grecian Jews and, in common with all Greeks of that day, they were fond of intellectual reasoning and argument. Paul, by a tactful approach, made converts among the Greeks at a later date, but Stephen undertook to defend himself against the charge of blasphemy by proving, in a review of Jewish history, that the Jews had always discredited and rejected their spiritual leaders. Abraham, the founder of their race, had been obliged to leave his native land in order to find a place favorable to the development of his faith in God. Joseph, despite his qualities of leadership, had been flouted by his brothers and sold into slavery. Moses had been rejected by his own people, although he led them out of captivity forty years later and gave them the law of God in permanent form. Moses had foretold the coming of the Christ, whom Stephen's detractors were now, in their turn, scorning to receive.

Such a genealogy of human shortsightedness, of dullness of perception in matters of Spirit, is not an

open-sesame to the hearts of those whom one would convince of Truth. Recognition of the Christ ideal in every individual heart may be expressed in simpler, but more convincing, terms: "Beloved, now are we children of God."

When argument was no longer possible, Stephen realized that his method of presenting Truth had been a mistake. His prayer, "Lord, lay not this sin to their charge," is at once an avowal of his own mistaken zeal and an expression of full forgiveness of his opposers.

By remembering to turn our thought to God at the beginning of a discussion, we can learn to "make peace" before we arouse strife and discord. "Agree with thine adversary quickly," is a commandment that can be kept by every one who learns to think and speak with the Christ mind.

QUESTIONS

1. What does Stephen represent?
2. Why is argument inadvisable?
3. What is the attracting power in us that cannot be resisted?
4. Is it necessary for any one to be a martyr to the cause of Truth? Explain.
5. What is the surest way to make peace?

LESSON 11, DECEMBER 14, 1930.

Unity Subject—*From Self-Will to Obedience.*

International Subject—*Saul of Tarsus: How a Pharisee Became a Christian.*—Acts 22:3-15.

3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

4. And I persecuted this Way unto the death, binding and delivering into prisons both men and women.

5. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received

letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished.

6. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus.

12. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there,

13. Came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him.

14. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.

15. For thou shalt be a witness for him unto all men of what thou hast seen and heard.

GOLDEN TEXT—*I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ.*—Phil. 3:8

SILENT PRAYER—*Quickened by understanding and impelled by love, I will to do the will of God.*

The will must be dealt with in every movement because it is the very essence of self-consciousness. The story of the conversion and work of Saul of Tarsus fills a large place in Biblical history. In this symbology Saul represents the human will. In all permanent character building, the action of the will is base

understanding. Will and understanding go hand in hand. They are the Ephraim and Manasseh of Scripture, whose allotment in the Promised Land was in joint ownership.

To understand any subject clearly, it is necessary to hear both sides, or to look at the subject from more than one angle. The word "obedience" is a compound term derived from words that mean "to hear." Prior to his conversion, Saul's mind had been obsessed by the Jewish opinion of the Christian faith. He had not really heard the Christian standpoint. On the road to Damascus, a great light of understanding came to Saul when he heard the inner voice questioning the righteousness of his course. His attendants heard no voice, although they saw the light that surrounded Saul. His Jewish foes, indeed, might have argued that the "great light" from heaven that shone "round about" him was none other than a touch of the Syrian midday sun, which Saul, in zealous haste to execute his commission, had braved contrary to custom. By that alone, they might have reasoned, he had been blinded for three days and his brain permanently turned from its normal functioning.

But Saul recognized the voice of Truth in his own soul, and he was immediately obedient "unto the heavenly vision." The individual Saul typifies the will in its personal dominance. After the discovery that there is a wisdom greater than that of the personal will, the name is changed to Paul, which means "little." The character of Saul is converted from that of the violent persecutor of things spiritual to that of a devout and obedient champion of the humble Christ.

It should not be inferred that the will is weakened by conversion. It is made stronger in every respect. Acting in harmony with divine law, its work is silent, and to the superficial onlooker the will seems "little." Saul was very active in suppressing the early Christians; he carried the authority of the mighty Sanhedrin with a zealous and cruel hand, because of lack of

real, spiritual understanding. But when conversion came he went forth with a price upon his head. He was a very small figure in that day. It has taken the centuries to prove how great a work was his quiet but steady and persistent planting of the Gospel among the Gentiles. Even so, the quiet, silent work that you are now doing on the inner planes of consciousness may seem quite insignificant, but do not be deceived; "Whatsoever a man soweth, that shall he also reap."

Saul was sincere, and that sincerity opened the way to the Christ mind. This Roman Jew had an ideal of absolute justice, which he undertook to express in terms of the custom of his time in religious matters. When Saul's ideal of justice was executed upon the Greek Christian, Stephen, the reaction of Stephen gave Saul much to ponder and decide. Immediate understanding was made impossible for him by the impetus of his mistaken zeal. But when conversion came to Saul he received spiritual baptism just as surely as did the disciples who were in the "upper room" at Jerusalem. The opposing thought that Saul had built up in his consciousness by exercising zeal without love made the descent of the Holy Spirit into his life appear at first a hard condition instead of a blessing. The power of the Christ presence was so intense that he could not assimilate it, and the Lord sent him a healer in the person of Ananias, who helped him to equalize the tremendous spiritual energy that had descended suddenly into his soul and body.

Truth workers in our day have experiences similar to that experience of Saul's, and they find it necessary to help one another to develop poise and to use rightly the mastery of the higher forces. The body is often slow in responding to the swift vibrations of spiritual light, and a dazed condition of mind follows a great spiritual baptism. One who has attained poise and mastery is most acceptable in such cases, and helps to restore sight to blinded eyes.

Jesus is still in our midst, pouring out His Spirit

into chosen vessels. It is not necessary to have the light come in such a blinding flood as it came to Saul. His was an emergency case, and his experience was, like his religious zeal, very forceful. The influx of spiritual understanding into your mind may come like the gentle dew of heaven, falling on the earth beneath so softly that it is not observed, but the effect will be felt and seen in a new state of mind and body.

QUESTIONS

1. Why must the will be dealt with in every movement or exercise?

2. What is the significance of the changing of Saul's name to Paul?

3. Is the will weakened by conversion? Explain.

4. What opened Saul's way to the Christ mind and to baptism by Spirit? Why did this experience seem hard at first instead of a blessing?

5. Do Truth workers today have experiences similar to Paul's? Are these experiences as intense as Paul's experience was? Explain.

LESSON 12, DECEMBER 21, 1930.

Unity Subject—*The Real Man Appears.*

International Subject—*Christmas Lesson.*—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*There is born to you this day in the city of David a Saviour, who is Christ the Lord.* —Luke 2:11.

SILENT PRAYER—*The image and likeness of Divine Mind now takes form in me.*

Vigilance in watching our flocks (thoughts) makes us receptive to the spiritual side of existence. As the shepherds in Oriental countries have a name for every sheep, and train it to go and come at command, so we should be familiar with our thoughts, and should discipline them so thoroughly that they will be obedient to us when we send forth our commands. This familiarity with our mind leads to an acquaintance with our character, and gives us an opportunity to strengthen our weak points and overcome undesirable tendencies by replacing them with desirable ones. It thus clears up and harmonizes the soul, so that it becomes receptive to divine ideas. A thought realm that is in constant turmoil and confusion cannot readily receive a message from the spiritual realms of consciousness.

The command of the one great orderly Mind is, "Be still, and know that I am God."

Joseph and Mary represent wisdom and love, which have been ideas in mind, but are now to bring forth a manifestation in substance. In Bible symbology the earth signifies the body of man, while the various towns and persons that are mentioned represent the different brain and nerve centers and their presiding faculties. In the chapter from which our lesson for today is taken, Galilee, meaning "wheel," "circuit," signifies energy or life, life activity, soul energy; Nazareth was a despised place, and as such would be a type of inferiority. It was considered by the Jews a community of commonplace, if not disreputable, people, yet there Jesus was reared. Nazareth may be said to typify the commonplace mind of man, which is the medium of development through which the Christ comes into expression. Judea means "praise"; David, "beloved," signifies love ruling in consciousness; Bethlehem means "house of bread," "place of food," and refers to substance; it symbolizes a center at the pit of the stomach in man, from which the Christ, or perfect body is vitalized.

It is thus seen that the birth of Christ is the beginning, in the inner realms of consciousness, of a higher set of faculties that, when grown to full stature, will transform the flesh body. It represents a process of unfoldment or growth in the person who is coming into expression of the Christ. In its beginnings it is a mere quickening flutter under the stomach, often accompanied by unusual sensitiveness. We do not, in the first stages of this process, understand it, and sometimes one is moved to put it away. This is the spiritual significance of the statement that Joseph was merely "betrothed" to Mary, yet she was "great with child." The soul is heavily charged with divine life, and it cannot express itself intelligently, because no union has taken place between it and the understanding (Joseph).

"Swaddling clothes" are bands of cloth in which it

was customary to wrap young children. These swaddling clothes represent the confinement of man's thoughts to the limitations of the physical nature (manger) of this new consciousness of life.

The message of the angels to the shepherds signifies those periodical outbursts of divine illumination that come to us when we for a time know that something unusual is going on within. We have our duties in life to fulfill, however, and we return to our flocks (thoughts), "glorifying and praising God for all the things" that we have "heard and seen."

The "angel of the Lord" (verse 9) is the inspiration or illumination of the Spirit of God within us. There should be no fear on our part when the divine presence in us is sensed keenly, for with the bringing to light of the Christ mind in our consciousness comes a peace and a joy that hitherto were unknown to us. We also are led to deny the seeming reality of matter and its limitations, that the Christ life may come into manifestation wholly in us as it did in Jesus.

QUESTIONS

1. What makes us receptive to the spiritual side of existence?
2. To what does familiarity with our mental realm lead?
3. In conjunction with the birth of Christ, what do Joseph, Mary, the earth, Galilee, Nazareth, Judea, David, and Bethlehem signify?
4. What is the birth of Christ in man?
5. What does the message of the angels to the shepherds signify?

LESSON 13, DECEMBER 28, 1930.

Unity Subject—*The Christ Mind.*

International Subject—*Review: the Pattern of Christian Living.*

GOLDEN TEXT—*Have this mind in you, which was also in Christ Jesus.*—Phil. 2:5.

SILENT PRAYER—*Through the Christ mind I enter now into fullness of life and joy.*

Paul tells us that Christ Jesus "abolished in his flesh . . . the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace." Our task in this quarter's lessons has been to deny out of mind and body the appearance of every adverse belief, every negative condition, that has come into our life through our acceptance and practice of the race thought, and to remake our ideals and our conscious habits of thought and action by the indwelling Christ mind.

Lesson 1 shows the beginning of the work of Spirit in the body consciousness. Zacharias (spiritual consciousness) is wedded to Elisabeth ("a worshiper of God"), and their son is John (divine mercy and grace). The idea that grace and mercy are as unchanging as the Spirit of love itself is the forerunner of the Christ consciousness in man. When we realize that the Lord does not condemn us for our shortcomings, but that our falling short of the true expression of our nature as sons of God brings self-condemnation into our mind, we rejoice in a new understanding of the law of our own being. We see that freedom from the rule of sense consciousness can be achieved by instinctive thought of ourselves as spiritual beings.

Lesson 2 treats of the single-mindedness that is necessary to the one who would gain the Christ concept of life. The man who desires above all else to bring into expression in his life the ideal mind, functioning in the ideal body, ponders in silence the nature of every thought that enters his conscious mind. The mind thus becomes receptive to the quickening impulse of Spirit, and the body shows forth in newness of life and tone the infusion of heavenly substance contained in the divine idea. Meditation is the mothering activity by which the mind dwells upon an idea, and muses upon its nature and its possibilities, until the idea is called into conscious expression in the life.

Lesson 3 explains the divine insight through which we enter into immortal life in our present stage of unfoldment. We have come to realize that salvation for man is to be gained in our everyday life and affairs rather than at some future time. Anna the prophetess typifies the religious instinct, which grows strong in us through long-continued faithfulness and devotion to God. When the Christ ideal has been recognized and its freeing power felt in both the conscious and the subconscious realms of mind, the period of exaltation that follows recognition of man's divine origin is succeeded by a season of practical activity in which the Christ ideal can develop in the ordinary course of life.

True freedom can come to man only by way of self-dominion. Lesson 4 deals with the subject of temperance through self-control. The "good fight," which every one who seeks the more abundant life is called upon to make, is the fight with self. Will power alone is not sufficient for the overcoming of appetite and selfish desires in man. The desire of the subconscious mind must be turned toward the Christ power within and this power must be acknowledged and relied on as the dominating influence in life. Divine love can be affirmed so steadfastly and so faithfully that it will arouse the one who is bound by the habits of the personal self to a persistent desire for the things of Spirit. When a sincere desire for spiritual help takes root in the heart, that help is at hand and freedom is assured.

Lesson 5 explains the difference between the faith that is centered in spiritual discernment and the faith that is based on limited, personal understanding. True faith sees that man, in his innate being, is spiritual, the perfect ideal of God in process of manifestation. We put our faith to the test when we are willing to abide by and follow our ideal without regard to temporal consequences.

There must be a concept in mind of the Christ principle operative in man before faith can be established in enduring substance. Life gains in meaning through

willing and eager service to those whom we contact. Faith that works through love is a sustaining power at all times.

In Lesson 6 the nature of understanding is considered. On the intellectual plane understanding is expressed negatively through the medium of reason. The materialistic bent in man turns him toward doubt, which the school of materialism elects to consider more honest than a strong profession of faith in God. The doubt that is truly honest is but a search for a firmer foothold, in order to continue the ascent toward perfection. True understanding sees the omnipresence of divine life, and finds the open door to the kingdom of God here and now in the spiritual identity of man.

Faith, love, and the other faculties of the mind must be quickened in man before understanding becomes active in consciousness. In the beginning of the disciples' history Thomas "was not with them when Jesus came." When spiritual inspiration from within enlightens us, doubt is seen to have been but the immature vision of personality seeking to correct its perspective.

Man's dominion over disease and death is the central point in Lesson 7. The believing centurion represents the will. The authority of the personal will proceeds from the intellect, which lacks spiritual power, while the true word of power comes from Spirit. Through expectation of power from a higher plane, the intellect can call that higher power into action.

Lesson 8 treats of the value of eternal life as set over against the hold of personality. We cannot enter effectually into the pursuit of the Christ life so long as we are absorbed wholly in material interests or the carrying out of personal ambitions. Whatever interferes with our development in true understanding must be given up, even though it may be our dearest personal possession.

In Lesson 9 we study the transformation of injustice and avarice into honesty and unselfishness. Zac-

chæus means "pure," and he was a small man. In the selfish accumulation of wealth, purity of motive is so slight as to be practically nonexistent. However, when the perception of justice and righteousness finds lodgment in mind, the personal concept of possessions gives way to the conviction of the Christ mind, and we know that we can hold nothing selfishly or exclusively as our own, but that we must give if we would be like the Father.

In Lesson 10 we are reminded of the necessity of using wisdom in our presentation of Truth. Since not all of us can teach or preach, but all must live, the approved way, the universally convincing method, of bringing our understanding of Truth to the attention of others is by practicing it in our everyday life. Argument arouses opposition because zeal runs ahead of wisdom and love. The habit of arguing silently with one's own mind may be overcome by affirming divine love.

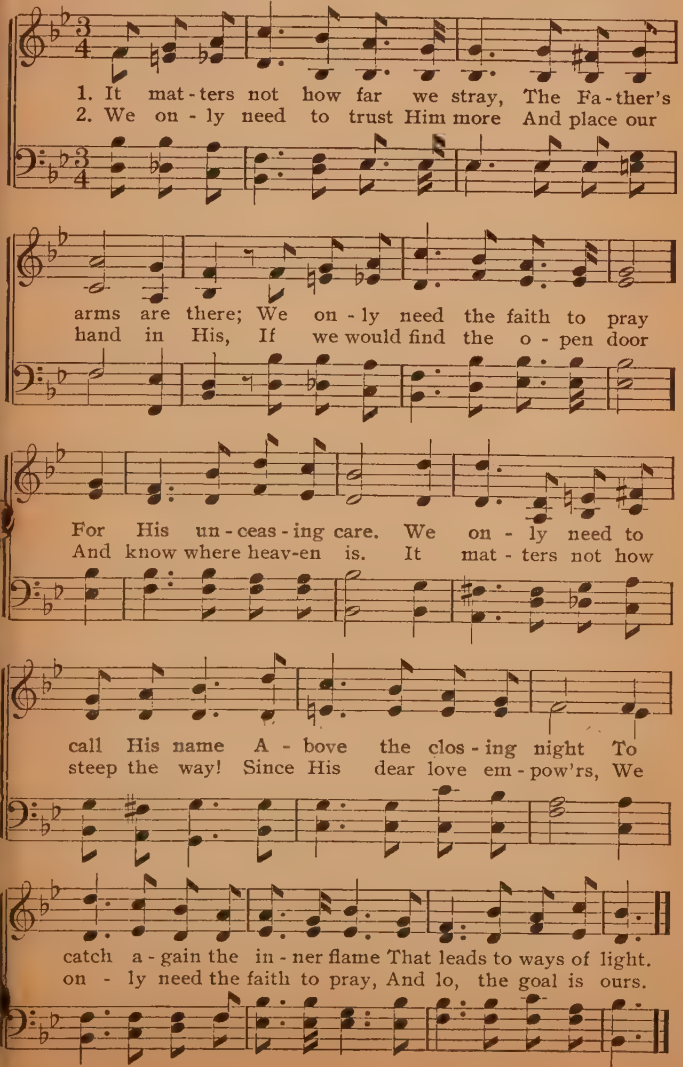
Lesson 11 deals with the conversion of self-will into obedience. Saul typifies the human will, which must be balanced by understanding in order to build a worth-while character. The word "Paul" means "little," and when personal will is converted by the light of divine understanding into obedience to the will of God, the action of the will may seem little. It is real, nevertheless, and the result will become apparent in divine order. Spiritual baptism sometimes brings to the surface conditions that are not easily understood or assimilated. In such a case the help of one whose understanding of Truth is clear becomes necessary.

Lesson 12 treats of the appearance of the real man, the Christ ideal, in the individual consciousness. The birth of Christ is typical of the inception in one's mind of a higher set of faculties that will, in time, transform the flesh body. This dawn of a new understanding of life brings peace and joy, with the promise of glorious potentialities yet to be wrought into the manifest activities of the individual life.

THE FAITH TO PRAY

Words by
VIVIAN YEISER LARAMORE

Music by
MILTON MARQUOTE


1. It mat-ters not how far we stray, The Fa-ther's
2. We on-ly need to trust Him more And place our
arms are there; We on-ly need the faith to pray
hand in His, If we would find the o-pen door
For His un-ceas-ing care. We on-ly need to
And know where heav-en is. It mat-ters not how
call His name A-bove the clos-ing night To
steep the way! Since His dear love em-pow'rs, We
catch a-gain the in-ner flame That leads to ways of light.
on-ly need the faith to pray, And lo, the goal is ours.

HOW THE GREAT GUEST CAME

Before the cathedral in grandeur rose,
At Ingelburg where the Danube goes;
Before its forest of silver spires
Went airily up to the clouds and fires;
Before the oak had ready a beam,
While yet the arch was stone and dream—
There where the altar was later laid,
Conrad the cobbler plied his trade.

* * *

It happened one day at the year's white end,
Two neighbors called on their old-time friend;
And they found the shop, so meager and mean,
Made gay with a hundred boughs of green.
Conrad was stitching with face ashine,
But suddenly stopped as he twitched a twine:
"Old friends, good news! At dawn today,
As the cocks were scaring the night away.
The Lord appeared in a dream to me,
And said, 'I am coming your Guest to be!'
So I've been busy with feet astir,
Strewing the floor with branches of fir.
The wall is washed and the shelf is shined,
And over the rafter the holly twined.
He comes today, and the table is spread
With milk and honey and wheaten bread."

His friends went home; and his face grew still
As he watched for the shadow across the sill.
He lived all the moments o'er and o'er,
When the Lord should enter the lowly door—
The knock, the call, the latch pulled up,
The lighted face, the offered cup.
He would wash the feet where the spikes had been;

He would kiss the hands where the nails went in;
And then at the last would sit with Him
And break the bread as the day grew dim.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did You forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street!"

—*Edwin Markham*

Eliminating
The Adverb
IN PRAYER

By ELSYE TASH SATER

WITH THE advent of individualism has come a keener penetration into spiritual and metaphysical values. Horizons have broadened. "God is seen in the bush, the stone, and the tree." We note with fine discernment the abundance of nature. We see that the stately elm provides shade for both the sinner and the saint. From these and kindred leadings through the key of nature we have gained a better understanding of prayer.

Prayer is no longer a petition. Through increased understanding we are learning to think and to pray in the realm of ideas, in the abstract, in accord with divine principle. God is no longer an incarnate being with a throne resembling that of the peacock in the Taj Mahal. God is infinite good, omniscient, omnipresent, omnipotent.

This being true, why is the adverb used in prayer? Why do we dictate to God the time, place, manner, or degree in which our prayer should be answered? An adverb is a word that is used to modify (limit) other words, especially verbs, adjectives, and other adverbs. It is true, as one grammarian happily phrases it, that the adverb is a "man-of-all-work" in the household of language. But however wide the services of this handy man may be, it is obvious that the adverb is a "how-when-where-why," and often "in-what-degree," servant and therefore a limiting word.

God is illimitable. Why then do we dictate to Him the time when our prayer is to be answered? He

knows all. With Him time is not; moreover He sees our need even before we ask.

Why specify place? God is everywhere. There is no place where He is not. His infinite mind has no boundaries. Divine Mind, the great force back of all temporal materiality, recognizes no place, but fulfills the desires of our heart according to our faith, according to our understanding, according to our willingness to accept God's gifts.

"God moves in a mysterious way His wonders to perform."

Why advise God as to how a prayer should be answered? He knows best what the answer should be. Our petty suggestions are redundant, inconsequential, futile; they have no influence with God; their effect is solely on us. If they help us to increase our faith, they are helpful only as they develop our understanding.

Why specify the degree? Is not God able to give us supply over and beyond our most extravagant desires? I knew a man who was in need of money. From his youth he had been steeped in a rigid orthodoxy that placed great emphasis on the letter of the law. His concepts were encyclopedic—and literal. A friend casually gave him a book on the subject of prayer. One sentence in the book impressed him particularly, "Ask, and ye shall receive." This admonition was followed by instructions on how to concentrate in order to gain the desires of one's heart. To the instructions he gave little attention. "O God," he prayed, "send me $5,000 at once to pay off that mortgage. Send it through my brother John. He has owed me that money for ten years." If this man had read all the article thoughtfully, he would have learned that we are not to dictate to God as to the medium, the manner, the degree, the time, or the place which are involved in the answers to our prayers.

THERE should be two elements in our prayers: Thanksgiving, which should always come first and

may be deemed a part of what we give. The second element is our waiting calmly on God to receive. In this element we should also give thanks that we have received, knowing that if we have prayed in spirit, in spirit we have also received. The manifestation will follow if we are faithful in our thoughts and words. All things are possible to one who believes.

There is no limit to God's goodness except that which our finite minds place thereon. We do not need the adverb in praying to the God of infinite abundance.

THE BRIDEGROOM COMES

By LUCY SIMS THOMPSON

The bridegroom comes! The bridegroom comes!
Rejoice, O soul, and sing!
The Christ I AM in glory comes;
Let hallelujahs ring!
The soul, the bride, and the Christ I AM
Are joined by God's decree,
And the body incorruptible
Shall the glorious issue be!
Behold the Holy Trinity
Brought forth again in man!
Behold the final flowering of
The Father's perfect plan!
The bridegroom comes! The bridegroom comes!
Rejoice, O soul, and sing!
The Christ I AM in glory comes,
Let hallelujahs ring!

SILENT UNITY

In the quietness and confidence of the all-knowing Spirit of God within me, I am established in wisdom and understanding

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School. ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

December 20, 1930 to January 19, 1931

In the quietness and confidence of Thy Spirit within me I realize Thy abundant life, and I am healed

That there is a perpetual stream of healing life flowing through man's spiritual consciousness is universally accepted. The identification of man with that spiritual life and its incorporation into his spiritual consciousness is the vital and most important work of man. Without this identification man identifies himself with another state of mind and, as illustrated in the parable of the prodigal son, separates himself from the Father and goes into another country, in which there is a famine of all good. We are returning to the Father's house, and, in the quietness and confidence of His indwelling Spirit, incorporating into our minds and bodies His quickening, cleansing, healing Spirit.

"I will; be thou made clean."

PROSPERITY THOUGHT

December 20, 1930 to January 19, 1931

My mind is stayed on Thee as my unfailing resource, and I am in all ways prospered

Few persons realize how easy it is to get the help of Creative Mind in money matters. As a rule, only when in distress and great need do we apply to God for help. It is not necessary to make an agonized appeal for help; but simply relax the mental struggle and quietly realize that every idea that moves the world comes originally from God. The Father Mind, to which all minds have access, is right here waiting for us to recognize it as the source of our prosperity, and to abide in the thought that it is supplying every need. Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

THE HEADACHES have gone entirely, and I am ver grateful for your help.—*Mrs. A. G., Columbus, Ohio.*

YOU MAY cease praying for me for a tumor in my righ breast, for it has entirely disappeared.—*Mrs. C. K. O Brooklyn, N. Y.*

YOU MAY discontinue prayers for my son William, sinc he has recovered from a very serious throat infection. You prayers have been a help and comfort to me.—*Mrs. P. F. J Oak Park, Ill.*

AFTER wiring to you for help for ulcers of my stomach have never had one pain or trace of them. It is a wonde ful demonstration. Thanks be to God as well as to Unit —*M. C., Los Angeles, Calif.*

YOU MAY discontinue prayers for my husband. I tel graphed to you for help on May 24. I know that you w be glad to know what your prayers and God's understandi ways have done for us. My husband was under a doctor care, taking nerve and stomach medicine and sleep powders, but continued to suffer and went without sl for ten days. Finally, in desperation, he said to pray f

m. That evening he went to bed with some misgiving s to what the night would bring. However, in a few moments he was sound asleep, and slept heavily all night for the first time in ten days. He has been sleeping well ever since. His pains and nervousness have left him. We were like two wondering children the next morning after his first sleep. It seemed that we could almost feel you when you were praying for him.—*Mrs. C. B. K., Los Angeles, Calif.*

SUCH wonderful happenings have come our way since I wrote to you asking for the prosperity bank that I must tell you how happy we now are.

The healing prayers sent from Silent Unity have worked miracles with the burns that my husband received on his hands and foot, and I am now very happy to tell you that he is once again strong and happy.

The prosperity bank, thank God, has also worked a miracle. My husband has had almost continuous work when hundreds have been laid off for months. Yesterday he came home quite happy, to tell me that he has been promised his second raise and, also, that a misunderstanding between him and his folks has been cleared away by the use of The Prayer of Faith.

We have prospered greatly both in health, happiness, and mental attitude. *Weekly Unity* is to us a great joy in itself and I only wish that the paper could be sent to every one who is worried over some wrong. God bless Unity for all that it has done for us.—*Mrs. F. B., Dayton, O.*

WHEN I first wrote to you for help I was having trouble with a condition under my arm that was far from pleasant. For several years there seemed to be a small lump forming, frequently causing pain. One day it became an open sore, and from that time there was a continual discharge, making it necessary to keep it well protected with cotton. I wrote to you about four months ago for help, for I was out of employment. At that time the condition under my arm had been of about seven months' duration. Within three months' time it seemed to be getting better, and finally the discharge stopped entirely. I was elated. In but a week it started again, but I just knew that it was nothing, and I kept on rejoicing, feeling Unity's loving help all along the way, reading over and over again the

letters that I had received from Unity, and trying to g a spiritual understanding of the contents of those letters. It is now six weeks or more since the sore healed and the old condition is absolutely gone. I have waited this length of time because I wished to be sure that the healing was permanent.—*Mrs. C. H. C., Alameda, Calif.*

FILLED WITH PLENTY

A FEW months ago I began using your prosperity bank drill and, while I did not realize it at the time, nor attribute it to the state of my mind each morning when putting the coin into the bank, I had the most prosperous month that I have had in the two years that I have been in business. —*H. V. M., Honolulu, Hawaii.*

I WROTE to you about two weeks ago for help in securing a new place for my son. Before the week had ended he had a new sales position at a larger commission than before. I assure you that both of us appreciate your help on this particular occasion and on many others. May God continue to bless your work.—*Mrs. N. H. D., Knoxville, Tenn.*

TWO MONTHS ago I asked your prayers for my husband who was out of work.

He took up selling a line of electric refrigerators. When I sent my March report to you and asked you to prolong prayers, things did not look favorable. However, we both stuck to Truth, using your statement whenever your letter came to our minds. Then things began to change. Last week my husband sold more refrigerators than any other salesman in this county. We both are thankful for all of God's goodness to us.—*Mrs. W. C. C.*

HE SHALL HAVE ABUNDANCE

I SHOULD like to give as briefly as possible a report of my affairs since receiving my last prosperity bank. I think I had written you that I expected to go to California some time in March. For some good reason the California prospect failed to materialize, and around the first of April my wife suggested that I make a trip to Florida, for no apparent reason that I could see, except for the fact that I had been reared in J—— as a boy and had not been there for thirty-two years. It did seem a bit unnecessary to

spend the money for such a trip merely for pleasure, when so many other things seemed necessary. But something seemed to whisper to me that God had some good reason for me to go to Florida, and on that basis alone I finally agreed to go. I had no thought of personal gain. In fact, I could not conceive any possibility of an artist's deriving any benefit from a Florida trip except his reproducing on canvas its beautiful scenery.

I left New York by steamer on April 8, and arrived in J—— on the morning of April 11. At noon of the day of my arrival I accidentally made the acquaintance of a man who invited me to a meeting of the Fine Arts Society that evening. On my arrival at that meeting I was cordially received, and almost immediately was besieged with requests to remain in J—— and open an art school. It seemed that there were a great many young people there who were desirous of an art education, and there was not a single capable instructor in the city. I was told that I had literally come in answer to many prayers.

It seemed necessary to go through the experience of a week of social activities; invitations to speak at clubs, dinners, and receptions. There was a confusing turmoil of superficial lionizing, intermingled with petty jealousies I saw immediately that there was work for me to do, or rather for God to do through me, so I left the outcome of it all to God, and applied the Truth that I had been studying for more than a year.

I want to express to God and to you my gratitude for the wonderful work that has been done through God's perfect love. There have been two very wonderful physical healings here in the past five weeks; one of the art organizations, founded on seeming selfishness and envy, has quietly dropped out of the picture altogether; another, that had seemed doomed to failure, has leaped into sincere activity, and has joined in loving helpfulness in the work of establishing a sincere art appreciation among the young people of the community. I found that, almost without my being conscious of how it came about, I was being invited by various public schools to give brief talks during their club periods, and in these talks divine inspiration simply opened up opportunities to intermingle in my art talks many spiritual Truths that I could see were helpful in greater ways than artistic theories and principles.

Out of the seeming turmoil of human opinions and will in this five weeks there has unfolded a wonderful sense of love, peace, and harmony. God's perfect love has been so clearly manifested to me through so many of His channels!—*W. T., Jacksonville, Fla.*

SEARCH THE SCRIPTURES

I WRITE to express my gratitude to you for your lessons. Some months ago I received my first batch of corrected work, and I enjoyed your comments. No careful student can miss the happiness that comes from the practical way in which you present Christian truths. The first two lessons impressed me in such a way that I feel that my entire life is transformed.—*S. O. N., Nigeria, West Africa.*

I WISH to thank you for the help that you are giving me with my lessons. Unity teachings are becoming very clear to me now, as I get a better understanding with each lesson. It is always a source of great joy to me when my lesson is returned corrected and I study it again, for I know that if I did not have a clear understanding when I sent it in, I can get it when it is returned. Two years ago this month I first learned of Unity, and I then started really to live. May God bless you all always. Inclosed please find a money order for a love offering.—*M. A. H., Decatur, Ill.*

MY HELP COMETH FROM JEHOVAH

I HAVE had a wonderful healing through the study of "Lessons in Truth," which appeared in *Unity*. I had made no specific request of Silent Unity to pray for relief from the condition of which I was healed.

For the last eleven years I had worn glasses, but during the first week in July I experienced two severe headaches (I say two, although the pain was almost continuous, subsiding somewhat during a few hours' sleep that I was able to enjoy). On the second day, determined to find out if possible the reason for such an unusual occurrence, I began to read *Unity*, with the aid of my glasses, however.

Suddenly, while reading, the idea came to me, "Why not read without your glasses?" I did this and the pain in my forehead left and has not returned. I thank God for this healing, which took place in the early part of July. I have

t written of this before, because I wished to be certain hat temporary enthusiasm had played no part. I can now truthfully say that my eyes are, at this writing, much stronger than at any time during the last eleven years. —*C. D. H., Chicago, Ill.*

HE IS MY REFUGE

LEARNING about Unity is what I count the greatest blessing of my life. My husband and I are earnest believers in your wonderful teachings and we desire to become Truth students. We want all of your helpful literature.

Last year my husband failed in business, not only losing all that we had but acquiring some very embarrassing debts. It was then that we learned of Unity. Until then my health was very poor. I had had six operations and physicians had told me that I could never do any heavy work, that I should never sweep, make a bed, or lift anything. For a while I believed what they said and constantly thought of my health.

Finally I found myself in bed unable to walk on account of my side's paining me. The doctors could not locate the trouble and, grasping for the last straw, I wrote to Silent Unity for prayers. Before the letter could possibly have reached you I was healed completely. I not only do my housework, but dig in my flower garden and have strength above that of the average woman. My health is perfect, and so is my husband's and the little boy's.

There were days when we did not have money to buy even our food, but always just at the right time money came. I could tell you of a hundred demonstrations, when our prayers were answered so clearly, so beautifully! Why, life has completely changed for us. When we were out of funds the opportunity of a good position came to my husband, but it required our moving. He turned to me and asked, "Is it possible; can I consider it?" It was then that we learned to believe that all things were possible with God. We have moved and we are charmed with the town, our neighbors, and our home.

As we crossed the threshold of our new home the first time we blessed it, and happiness and love have reigned here instantly. Each month we pay off some obligation. There is always a way. Only yesterday I needed a dollar or so

to such an extent that it was embarrassing. I wondered what to do and that beautiful thought, "Be still and know," seemed to overpower all those of lack. In five minutes the telephone rang. It was a friend calling me and wanting to know if I would consider renting a room. Within ten minutes the prospective roomer had come, investigated, was delighted with my room, and paid in advance. There will certainly never be any more lack in my life.—*Mrs. B. L. R., New Bern, N. C.*

FATHER, I THANK THEE

I AM SENDING a little love offering to you, and I want to tell you how eagerly I look forward to *Weekly Unity* each week. I am sure that many hearts are made glad and encouraged by those beautiful, inspired lines that your department sends forth. God bless you, is my earnest prayer.—*P. C., San Francisco, Calif.*

I FIRMLY believe that Unity is the most helpful influence in the world at present, and I shall continue to help your good work.

Please send me a new prosperity bank.

My life becomes smoother and happier each year since I first learned of your teachings. God bless and prosper you all.—*F. M. L., Bristol, England.*

LOVE ONE ANOTHER

SOME time ago I wrote to you for help for my husband. The atmosphere he was in in business was very unpleasant at the time. You sent me an affirmation to be used by my husband and me, which we did almost hourly every day. I am delighted with the results, for things have become very pleasant and agreeable. Thank God!—*J. S. W., Richmond Hill, N. Y.*

I THANK God for the many blessings that I have received since I first wrote to you in January. My whole life is changed. I never dreamed that a person could live such a life of ease, free from worries. I have been married eleven years, and I have been happier since January than during all the rest of my married life. I am more prosperous also. Truly I can say that "all things work together for good" to those that love God.—*Mrs. S. C., Orange, N. J.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I have devoted my life to my boys. I have grown so close to them that their sorrows grieve me even more than my own. I am fearful for them as they meet the trials of this life. What can I do to save them in this life and in the life to come?—*Extract from a letter received by Silent Unity.*

Man grows and unfolds through mind and feeling, a legitimate expression of both being necessary to build a balanced and rational life. If he fails to take himself in hand, and if he lets his mind and his intellect have all the power, he becomes hard and aggressive and forgets love for others in the all-consuming interest of himself and his welfare. Likewise, if he lets his feelings sway him from his balance and good judgment he becomes a mere puppet for the shortcomings of others; he becomes the waste-receptacle for their misspent energies and misused forces. One course of action is no more justifiable in a child of God than the other, for both indicate his servitude to the forces of his being, when in reality a child of God is master. Both are indicative of the sense ego's seeking satisfaction for the self; in the one case he sacrifices all so that he may satisfy his own concepts and desires, in the other he also seeks satisfaction for the self through attaching himself to others and seeking to live through their pleasures, instead of creating his own. Every individual at some place along the line of life finds himself leaning to one or the other extreme, and it is his business in the earth expression to bring himself into a right relationship.

You, dear one, have let your feelings cause you un-

told disappointment. Take command of yourself and enter into the realization that your boys belong to God. He is the Father of all, and all are dependent on Him for life. Release yourself from all personal responsibility, personal in the sense that their salvation depends on you. Know that there is a divine Spirit in each one, which will forever abide, and that that divine Spirit will lead each soul into the light. You could not, with all your striving and worry, give that divine salvation to any soul. It comes through God, and He will bring illumination and freedom, for it is the divine destiny of every one that the Christ must be born in the heart.

Is the agony that you are creating for yourself at the present moment comparable to the state of being that you are seeing for yourself and dear ones at a future time? Why worry about or dread the state of being of the future when the present seems more than you can surmount? It is the part of wisdom to let the future be in God's hands, and to lay hold of life right where you are and make it better. You must do this by taking yourself in hand and refusing to give way to feelings and emotions that cause you unhappiness. Definitely and resolutely release yourself from your dear ones by meditating on the thought that they are God's own—not yours, and that the Spirit in them that gave life in the beginning is wise and loving and will take care of them. You are God's own child, and He will bless you with companionship and peace if you will cease thinking that the salvation of others depends on you. Loose your boys, even as you would loose and take away a garment that was binding your body. It is their divine privilege to live their own lives, just as you reserve the right to live as you desire.

The heavenly Father is saying to you and your dear ones this very moment: "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Give yourself and your burdens to Him, that He may bless you with His love.

Things have gone against me ever since I came into

the world, an unwanted child. Now life is but a nightmare of bitter memories, and the future holds nothing for me. I feel driven to end it all. What can I do?—*Extract from a letter received by Silent Unity.*

Let your sorrow be turned into joy, and your lamentations into rejoicing, for the Father had need of you and wanted you to live, or you would not have been born. The supreme gift of His kingdom is life. Be glad that He gave it to you, love it, cherish it, and seek to fulfill its purpose.

Out of your experiences have you not gained a greater understanding of man's need of God in his life? An understanding heart is a blessed thing, for the light that it has gained has also revealed a mighty power to uplift and to bless. Through you God would give a message of strength to the weak, of courage to the disheartened, of light to the unillumined. Through you He seeks to become exalted as a power that is able to overcome every difficulty, and surmount every obstacle. God has lived in you as a Spirit of truth, whose purity has not been stained, whose beauty has not been lessened, whose glory has not been diminished, by the seeming sordidness of your life. Let that Spirit course through every atom of your being as vigorous life, let it exalt your ideas of lack to thoughts of plenty, let it shine through you until all those about you will feel with you the exquisite joy of living.

Remember, God needs you. He loves you. He wants you. We need you, for as you make your overcoming your light will shine as a beacon to others who are seeking our help through Truth. We love you, for we see the inner radiance and courage and ability of your soul.

PHILIP BROOKS SAID: *Oh, do not pray for easy lives. Pray to be strong men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks*

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

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Roger Babson

Discusses

RELIGION AND HEALTH

Roger Babson, famous business statistician and economist, recently issued to his clients a special letter devoted to "Religion and Health." He asserts that three fifths of the ills of active business men are caused by worry, and that four fifths are caused by worry and fatigue. Physical ailments become especially prevalent when business conditions are bad. Mr. Babson goes on to say that

when a man is run down he worries more than he otherwise would. It is a vicious circle. Fear causes worry; worry causes fatigue; fatigue causes more worry, and so on. Such men can recover, both physically and financially, only by reversing the process. Faith must be substituted for fear. Then the circle becomes: more faith, less worry; less worry, better health; better health, real prosperity.

Whatever your theology may be, or even if you discard all theology, you surely believe in Spiritual Power and that such power has great possibilities. Throughout all the ages, "God" has been the symbol of such power, whether through the worship of idols, or of saints, or of nature. Be sure not to forget that Spiritual Power is just as real as any other form of power and, if you are not using it, you are missing something very vital.

The simplest and most effective way to secure Spiritual Power is through prayerful meditation, sane worship, and unselfish service. As to all the details, we do not know

any more than scientists know about the origin and form of electricity. Scientists only know that certain acts develop a certain "something," which is called electricity, which can be used as a power to do many things. *We know just as much about Spiritual Power as we know about electricity and we have a far longer history of evidence in favor of the former.*

I would appeal, therefore, to clients to have faith in this Spiritual Power—which so many millions of people call "God." Direct your life toward better things, and pray for guidance in business. Sooner or later, then, this Spiritual Power will come, although—like advertising—we must live rightly and pray consistently and constantly to make it effective. The answer to your problem will some day come to you. Suddenly, you will see the way out of your difficulties. Then your neuritis, indigestion, or other troubles will rapidly begin to mend. You soon will be again in good health, as faith restores the nervous vitality which we must have to be well and efficient. Faith will do for you what doctors, lawyers, and bankers failed to accomplish. You will find yourself to be a new man, with new ideas and fresh energy. Your business will then take on new life. Losses will turn into profits, and prosperity will return. Remember, however, when prosperity does return, to guard carefully this faith, which saved you during the evil days. Too many of us fail to remember, and have relapses!

BLESSING FOR A FRIEND

I bless you with my living word.
Peace be unto you.
The word of wisdom dwell in you richly.
The treasures of knowledge and understanding be consciously yours.
The spirit of power and might be upon you.
The fullness of abundant life satisfy you.
May you be strengthened with all might in the inner man.
The substance of Spirit be your abundant supply.
The joy of love crown your life.

MERRY CHRISTMAS

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.
Yet, in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years,
Are met in thee, tonight.
—*Phillips Brooks*

CHRISTMAS GREETINGS!

Have you experienced the new birth? Have you been born again as Jesus told Nicodemus he must be born again? Has the Christ idea, the Son-of-God man, found place in your consciousness?

If so, the Christ in us greets the Christ in you. We are brothers in Christ when we consciously function in the superconscious, or Christ, mind. Then we do the will of God. "For whosoever shall do the will of God, the same is my brother, and sister, and mother."

Our elder brother, Jesus of Nazareth, showed us the glory of the new birth, "which is Christ in you, the hope of glory."

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

Are you following Him in the regeneration, determining the activities of the twelve talents that sit on "twelve thrones" within your soul, as He determined and raised to spiritual consciousness His twelve powers?

This is the great mystery of spiritual man that is hid

from the beginning and revealed in the birth of the Christ mind in man.

We greet on the misty mountain tops the dawning of the new day, in which Christ righteousness will cover the earth and quicken the minds of all men.

God is Spirit. In you all, and through you all and above you all, Spirit substance infolds you. Spirit substance eagerly responds to your thought and word of its unqualified riches. Spirit substance showers its royal bounty upon you when you praise its presence.

Lift up your thought and word by blessing the superabundance of all-providing Spirit, Jehovah God. He is your all-sufficiency in all things, and you will always have your every need richly supplied.

This and more is the promise of our Lord, and we thank Him for its fulfillment, here and now.

—*Charles Fillmore*

Have you ever been through Unity School? If not, you have a treat in store for you. The numerous departments present many features of interest, while an attitude of sincerity prevails among the workers. Those who visit us in the morning are especially impressed with the broadcasting of "God's Half Hour." While the Lord's Prayer is being given there is absolute silence throughout the office, and every one stands. You can enjoy this prayer service in your own home. Just tune in your radio with WOQ, 1300 kilocycles (230.6 meters), each morning at 11 o'clock, Central standard time.

Lowell Fillmore greets *Unity* readers with this message:

"It happened on a glorious night in Palestine more than two thousand years ago. Shepherds watching their flocks were suddenly startled by a beautiful light, and they heard angels singing:

'Glory to God in the highest,

And on earth peace among men in whom he is well pleased.'

"This song is still being sung by angels of good thoughts, and Christ is born to every one who makes ready for him. God changes not, and His angels ever attend all who seek His holy presence. May the angels of His presence fill your soul, and may you find the Christ within yourself this glad Christmas, is my wish for you."

Ernest Wilson, back from California just a short while, says that he met lots of the movie people while in Hollywood. Do you remember the last movie issue of *Youth* magazine? It was one of the most popular issues of *Youth*, and Ernest promises us another one like it, only better, soon.

May Whitney, the director of Silent Unity, needs no introduction to Unity students. She sends you the following Christmas blessing:

"May this anniversary of the birth of Jesus Christ mark a glorious awakening to the light of the Christ in your own life. May its pure, radiant light shine so brightly that it will continually illumine your path, bring joy into your life, and enrich all your affairs."

Are you a member of the Help-One-A-Month Club? If not, join now, and help spread the Truth. The Help-One-A-Month Club was formed by the workers at Unity. The members pledged themselves to give at least one Unity periodical subscription each month to some one in need of Truth. Many persons who do not work at Unity heard of the club, and wanted to join, so it was decided to let every one who was interested in spreading the Truth join this club. To become a member just write, saying that you wish to join the club. Then each month send some one a subscription to a Unity periodical. There are six Unity periodicals: *Unity, Weekly Unity, Unity Daily Word, Christian Business, Youth,* and *Wee Wisdom.* Each month choose the person whom you want to help, and then send him the magazine most suited to his needs.

Frank Whitney, editor of *Unity Daily Word,* sends this Christmas greeting to each Unity student:

"May Christmas mark the time of your finding within yourself that spirit of joy which will be yours throughout the coming year."

There are many friends that you will want to remember this Christmas with a useful but inexpensive gift. To those friends give one of the booklets listed here. *Directions for Beginners* or *Inner Vision,* by Charles Fillmore; *The Spiritual Law in Business,* by W. I. Hoschouer; *Book of Silent Prayer,* compiled; *Methods of Meditation,* by Jennie H. Croft; *The Silence,* by E. V. Ingraham; *Beginning Again* or *Getting the Clear Realization,* by Frank B.

Whitney; *Finding the Christ,* by H. Emilie Cady; or *Caroline Napier,* anonymous. These booklets are messengers of Truth, and would make delightful gifts.

Another chapter of "Anne's Adventures in Friendliness" appears in the December issue of *Wee Wisdom* magazine. This delightful serial tells of a little girl who finds life a thrilling adventure, and every person a friend. "Astrid's Magic Scissors" also appears in this issue. This beautiful Christmas story is about a little orphan girl who lovingly gave her time and her talent to making other children happy. The joyful experience that came to her as a result is a fitting climax to the story. These are but two of the interesting features to be found in *Wee Wisdom* magazine for December.

The mother or teacher would appreciate the books, *Truth in the Home,* by Alice L. Ruth, and *Child Unfoldment,* by Edith Kinley and Francis Gable. These books take up the everyday things of life that the director of children needs.

One branch of the work conducted by our Silent-70 department is that of supplying free literature to children's hospitals in all large cities. Subscriptions to *Wee Wisdom* and *Youth* magazines were recently entered for the Children's Hospital of Michigan, located at Battle Creek, Michigan. Hundreds of children's institutions receive this service, and we believe that its value and importance cannot be overestimated. To teach a child the principles of right living is to help him to avoid mistakes and heartaches in later life.

Francis J. Gable, editor of *Christian Business* magazine, greets Unity readers with this characteristic message:

"You are looking for the Christ Child; we are seeing it in you. You are seeking peace; we visualize only harmony in your affairs. You want to glorify God; we see His glory in your life. Our vision of you and for you is our Yuletide gift."

To the friend who is an advanced Truth student give the book, *Talks on Truth,* by Charles Fillmore, or *Selected Studies,* by Imelda Octavia Shanklin. Either of these books would delight such a friend.

When we asked Jane Palmer, editor of *Wee Wisdom,* what greeting she wanted to send to Unity people this Christmas, she said, "Tell them for me that *the Christ Spirit in* Wee Wisdom *greets the Christ Spirit in them this Christmas season.*"

"How is the Correspondence School work progressing?" we asked a member of that department. "Fine!" she replied, "always fine! because there are so many ambitious people in the world." Yes, people everywhere want to know more about Truth, the freeing Truth that Jesus Christ taught and lived. Send a card to the Unity Correspondence School department, and ask for the details about our home-study course.

When we asked the editor of *Unity Daily Word* to tell us what would be of special interest in the December number, he modestly replied that everything in *Unity Daily Word* is of special interest. After scanning the list of December offerings, we heartily agree with the editor. Listen to these: "The Quiet Zone," "Forget the Past," and "Safe in God's Loving Care"—we know that you will enjoy these articles as well as the double-page poem, "Looking Heavenward." These features, together with the daily lesson thought and meditation, combine to substantiate the editor's claim.

A Christmas story in December *Youth,* by Ernest C. Wilson, "I Seem to Remember," is written in a style that could easily be dramatized for a Christmas program or play.

The editor of *Christian Business* tells us that in the December issue we may expect an article by Retta M. Chilcott, called "Christmas Shopping." Sounds interesting, does it not? Mrs. Chilcott's articles are always worth while. In the same issue there will be an article of interest to all salesmen. Its title is, "Look for the Point of Contact," and it is contributed by John H. Roberts, of Montreal, Canada.

The following Christmas message from Ernest C. Wilson is characteristic of the editor of *Youth* magazine:

May the youthful spirit of the radiant Christ be born anew in your heart, and shine forth to bless through your life at this Christmas season and in the joyous days to come.

Unity Books and Booklets

For Beginners	
Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners — Spanish, $.10; German	.25
Getting the Clear Realization	.25
Lessons in Truth — cloth	1.00
Lessons in Truth — French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings — cloth	1.00
Miscellaneous Writings — French, German, Italian	.75
Unity's Statement of Faith	.10
On Healing	
Christian Healing — cloth	1.00
Christian Healing — French, $.75; German	1.00
Divine Remedies — paper, $.75; de luxe	3.00
Divine Remedies — French	.75
Heal Thyself — cloth	1.00
On Prosperity	
Be Ye Prospered — cloth	1.00
Spiritual Law in Business, The	.25
On the Silence	
Methods of Meditation	.35
The Silence	.50
Pertaining to the Home	
Child Unfoldment — cloth	1.00
*The Science of Food and Cookery — cloth	2.50
Truth in the Home	.75
Inspirational	
Beginning Again	.35
*Creed of the Dauntless — cloth	1.00
Faith That Removes Mountains — German	.25
Finding the Christ	.25
Finding the Christ — German, Spanish, or Swedish	.25
*Remember — cloth	1.00
Sunlit Way, The — cloth	1.00
What Are You? — cloth	1.00
Devotional	
Book of Silent Prayer	.50
Truth in Song	.50
*When Ye Pray	.50
Unity Song Selections — cloth	1.00
For Advanced Study	
Inner Vision	.50
Selected Studies — paper, $.75; cloth	1.50
Talks on Truth	.75
*The Twelve Powers of Man — cloth	1.00
Unity Tract Index	.50
Juvenile	
Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Sunrise Calling	2.00
Treasure Box	.50
Wee Wisdom Picture Book	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, **$1.50 a year.**

"Eat Ye That Which Is Good"

Good foods promote the growth of the body, repair its tissues, and furnish it with energy. It is important then to know which foods are good, and how to combine them with respect to balance and nutrition.

The Science of Food and Cookery contains practical recipes for vegetarian cookery, suggestions for menus, recipes for the sick, and a wealth of scientific information about foods and nutrition. Beautifully bound, in washable cover, this book makes a fascinating Christmas gift. Price $2.50.

Always Appropriate

Unity magazine is always appropriate, always acceptable as a Christmas gift. Edited by Charles and Myrtle Fillmore, it teaches how to attain health, happiness, and prosperity. Add to some one's joy this Christmas by sending him *Unity* magazine. Fill in and mail to us the accompanying blank, and mark it "Christmas," so that your friend will receive a card announcing your gift. A year's subscription is $1.50.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send *Unity* magazine for one year to the friend whose name is mentioned below. I inclose $1.50 to pay for my order.

Name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

U-12-30

When Ye Pray

A New Booklet

H. B. Jeffery, a Truth teacher well known to Unity readers, is the author of a new booklet, *When Ye Pray*. Three divisions make up the booklet, as follows:

When Ye Pray
Jesus Christ
The Lord's Prayer Interpreted

This booklet contains ninety pages, and is about the same size as our booklet, "Heaven Now." This would make an inexpensive, yet appropriate, gift for some friend. The price is 50 cents.

A Transcendent Treatment

A New Motto

Unity mottoes have always proved delightful gifts, and we have a new one to offer you this Christmas. It is *A Transcendent Treatment*, by H. B. Jeffery, an outstanding Truth teacher. The words of this motto portray strength and beauty, and their message is one of inspiration. A complete list of Unity mottoes appears below. These mottoes are attractively framed.

A Transcendent Treatment	$1.50
The Prayer of Faith	1.50
The Answer	1.50
Friendship	1.50
Greetings	1.25
Ten Commandments	1.25
Power of an Idea	.75
House Blessing	.75

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Where Unity Publications are Sold

This partial list is for your convenience. The listing of a center here does not necessarily mean that we indorse its interpretation of Christian principles.

ALABAMA

Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, 227 W Monroe

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alamedo—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee
Inglewood—Unity Truth Ministry, 426 E Queen
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 734 W 7th; Fowler Bros, 747 S Bdwy; Advanced Thought Bk Sh, 816 W 8th; New Thought Bk Cen, 313½ W 6th; Unity Health Cen, 4118 Central
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib. 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 Sixth
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 63 Post; Mission Unity Cen, American Hall; Unity Cen, 1182 Market
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Cen, 14424 Friar
Whittier—Meta Bk Shop, 521½ E Phila

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Unity Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette

GEORGIA

Atlanta—The Open Door, 413 Chamber of Commerce bldg

IDAHO

Boise—Unity Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, (colored), 4307 S Mich
Hubbard Woods—M Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Waukegan—Church of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Cen, Kresge bldg

IOWA

Cedar Rapids—Unity Cen,, 318½ S 3d
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Life's Harmonies Truth Cen, 2221 E Central

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 1019 Beach
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Emery, Bird, Thayer; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-way hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg Co, 905 Lucas; Unity Student Group, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L I—I Bowman, 153-14 90 Ave
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Bk Sh, 1482 Bdwy; Nanna B Sutton, 42 W 129th
Rochester—Scrantom's, Powers bldg; Unity Cen, Powers bldg
Schenectady—Unity Soc, 1029 University pl
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Winton; Unity Cen, 810 Carnegie Hall
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Fine Arts bldg
Hamilton—Unity Temple, 112 Elvin
Mt Vernon—Staunton, 15 N Mulberry
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs B M Wilson (colored), 511 E Marshall.

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Coudersport—Mrs D M Andrews 107 S Main
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut; Carrie L Steinmetz, 900 N 63d
Pittsburg—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial auditorium
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, White-Henry-Stuart bldg; Alice L Ruth, 527 Eastlake; Truth Cen, Shafer bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy; Walsh, books, 1317 Pacific
Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise; Unity Cen, 253 Washington bldg
Milwaukee—1st Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Bank Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Cen, 161 Castlereagh

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 10th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, Furby at Westminster

CUBA

Havana—W R Grizzell, Pasaje C, Entre 4 y 5 Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E. C. 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh—M A Hume, 7 Churchhill place

Merry Christmas

To every member of the *Prosperity Bank Family*, wherever you are, we say "Merry Christmas." May gladness and peace and the consciousness of abundant good fill your heart to overflowing at this season of the year.

Together we have come along the way, learning to look to God as the one source of our supply, our all-sufficiency in all things. As a result we are gradually casting out doubt, worry, and fear of lack. We are seeking first God's kingdom and His righteousness, knowing that all other things will be added unto us.

Let us continue to walk in the knowledge of Truth, in the consciousness of our oneness with God. Let us look constantly for the good in every condition, and our good will be brought into manifestation.

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

God bless you!

UNITY SCHOOL OF CHRISTIANITY,

917 Tracy, Kansas City, Mo.

CHRISTMAS brings to mind the friend in a distant state, the old classmate, the former business associate, the neighbor who needs to be cheered—all these and many more, to whom you will wish to send just a reminder of your friendship. A carefully chosen greeting card is one way to express your loving thought of a friend.

Do not wait until the last minute to buy your greeting cards, for it is not always easy to find just the right card, the card that exactly expresses your love and friendship. Let Unity help you to turn this task into a joyful experience.

Our cards for Christmas, 1930, will please you both in design and sentiment. The greetings were written by Unity workers, who gave much care and thought to the matter, and we know that you will find them pleasing and appropriate.

Our cards are in box assortments only, fifteen in a box, no two alike. Last year we ran out of cards, so send your order in as soon as possible. The price of our cards is $1 a box.

15 cards to a box
All cards new
No two alike
Truth sentiments

A Gift Entirely New

THE TWELVE POWERS OF MAN

by Charles Fillmore

The Twelve Powers of Man meets the demand by Unity readers for a new book by Charles Fillmore. Mr. Fillmore has given many years of study and meditation to the working out of his concept that man has twelve God-given powers or faculties. He believes that these powers may be combined and used by every person to bring about his own highest good. Interest in this subject grew out of Mr. Fillmore's articles, "Faculty Unfoldment," which appeared serially in *Unity* magazine, and these articles form the basis of his new book. You will want to investigate these powers and put them to work in your affairs. You will also want to give the book to friends.

Look over your Christmas list, and write *The Twelve Powers of Man* opposite the names of friends who would appreciate the gift of Charles Fillmore's new book. As this book is just off the press, you may be sure of presenting a gift entirely new. Bound in cloth, this book sells for $1; in limp cover, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

"A Word in Due Season"

"A word in due season, how good is it!" Have you a friend who right now needs a word of encouragement, a word that will help him to get a new grip on himself? Give him *Unity Daily Word* for Christmas. If he is already a subscriber for that magazine, give him *Creed of the Dauntless*, a book by F. B. Whitney, editor of *Unity Daily Word*.

Unity Daily Word

The habit that brings the greatest good to any person is that of daily communion with God. One who begins and ends each day with prayer and meditation has access to a realm of infinite knowledge, power, substance, love—everything. *Unity Daily Word*, published monthly, helps one to form the habit of communing with God. It consists of lessons, with thoughts to be held in silence, one for each day of the month. It also contains helpful articles and poems. Send some friend this little messenger of Truth for Christmas. A year's subscription, $1.50.

Creed of the Dauntless

"I believe in Love, Truth, and Life—God! . . . I believe in my higher self, my divine self, Christ within me!" "I believe that the Spirit of God fills and thrills my body with life and health." "I believe that all my affairs are in the keeping of Spirit." These declarations of faith are from F. B. Whitney's book, *Creed of the Dauntless*. Strength, courage, and joy characterize the writings in this book, which consists of outstanding articles and inspiring poems. *Creed of the Dauntless* is especially appropriate for a Christmas gift. In cloth binding; price $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

GIVE TRUTH BOOKS

There are books and books that make delightful gifts, but a Truth book brings a message that never grows old, a message that meets some particular need. The following are outstanding Truth books:

Lessons in Truth

This book, by H. Emilie Cady, opens up a new realm of joy and freedom to the beginner in the study of Truth. As the true relation between God and man is gradually revealed, a deep sense of peace and satisfaction is established. This cloth-bound book is priced at $1.

Christian Healing

Health is abiding, eternal. It is the outworking of the divine healing principle within every one. Charles Fillmore's book, *Christian Healing,* helps the reader to make contact with this divine principle. It is a guide to the true source of health. Cloth-bound; price $1.

What Are You?

Do you know yourself? Do you know what talent and ability you possess, and how to bring them into the realm of service? Imelda O. Shanklin's book, *What Are You?,* will teach you how to discover your true self and your hidden powers. A cloth-bound book, price $1.

Miscellaneous Writings

Every chapter of *Miscellaneous Writings,* by H. Emilie Cady, discusses some important phase of Truth, giving the answer to questions that have long puzzled you. The chapter, "Finding the Christ in Ourselves," is worth more than the price of the book, which in cloth binding sells for $1.

Unity School of Christianity
917 Tracy, Kansas City, Mo.

FREEDOM IN Health and Finances

Have you a friend who accepts sickness as a part of God's plan? Or do you know some one who thinks that prosperity and religion are in no way connected? If so, why not help these friends to gain a new outlook on life by sending them one of these gifts?

CHRISTIAN BUSINESS

Christian Business is published monthly. It helps its readers to think in terms of prosperity and success. It shows them how to become demonstrators of the principles of Truth. It brings help and encouragement from the experiences of others, and teaches how to apply to business the principles of Christianity. A year's subscription to this magazine is $1.50.

HEAL THYSELF

The body acts as servant to the mind. One who thinks and speaks continually of disease and affliction will see undesirable symptoms manifesting in his body. *Heal Thyself,* a book by Ruthanna Schenck, shows how to attain complete harmony of body, mind, and soul. Its lessons are simple and easily mastered. This cloth-bound book sells for $1.

BE YE PROSPERED

Be Ye Prospered, by Ruthanna Schenck, is a scientific study of prosperity; what it is; to whom it belongs; how it may be obtained now. It is an intensely practical book. In a clear and forceful way it teaches how to contact the law of good; how to enjoy its benefits. Bound in cloth; price $1.

Gifts of

Peace, Health, and Plenty

Why not select for your friend a vitalizing gift, one that will help him to attain peace, health, and plenty; one that will show him how to find joy in living? The book and periodical listed below are gifts of this nature. Write *Remember* and *Weekly Unity* opposite some names on your list.

Weekly Unity

This weekly periodical presents the teachings of Jesus Christ, and shows how to apply them to everyday problems. It tells how people are healed and prospered through prayer. It shows how to dispel worry and fear. Many persons like *Weekly Unity,* because it goes right to the heart of the matter with its message of good cheer. It is small in size and its pages are crammed with truths. Some of its features are the "Some One Prayed" page, "Things to Be Remembered," by Lowell Fillmore, a weekly letter from the Society of Silent Unity, and the vegetarian page. The articles in *Weekly Unity* are contributed by outstanding teachers of Truth. A year's subscription to *Weekly Unity,* fifty-two copies, $1.50.

Remember

"Remember that now is the time to be happy; now is the time to sing praises; now is the time to love; now is the time to live; now is the time to enter into the kingdom of the heavens." This statement from the book, *Remember,* by Lowell Fillmore, editor of *Weekly Unity,* speaks for the character of the book. *Remember* is constructive and inspiring throughout. It stands out in its presentation of Truth, and in its practical solution of everyday problems. Its chapters are short, and each is complete in itself. Following each chapter there are seven affirmations to be held in daily meditation. *Remember* is a book to be enjoyed by every member of the family. In cloth binding; price $1.

Companion Gifts

For Friends of Any Age

In Truth there is no age. The mind of the Truth student is constantly being refreshed by new and youthful ideas. *Youth* magazine and *The Sunlit Way* are gifts that transform the reader's world into one of youth and beauty. Ernest C. Wilson is editor of the former and author of the latter.

Youth

Youth is not a matter of years, but of spirit, and so *Youth* magazine is attractive to youthful persons, whether of few years or many years. This magazine, published monthly, presents Truth in the form of fiction. It also offers many other delightful features, such as, "Let's Talk It Over," "Your Own Page," and "Pros and Cons." Beginning the first of the year the International Sunday School lesson will find space in *Youth* magazine. *Youth* is up-to-date, conservative, and entertaining. It talks to its readers each month about things worth while; work and play, problems and pleasures; life, love, and success. Order *Youth* for some friend and help him to stay young. A year's subscription, $1.50.

The Sunlit Way

Just as plants require sunshine to help them grow and develop, so human beings need spiritual sunlight to help them unfold into characters of strength and beauty. *The Sunlit Way*, by Ernest C. Wilson, editor of *Youth* magazine, points to the Christ way of living, the way that is radiant with spiritual light. It is a book that inspires, encourages, and kindles in the mind of the reader a fresh desire to attain the best things in life. This book is especially appropriate for one who is seemingly depressed and out of harmony with life. Because of its short chapters, and its simple, though beautiful, language, it is easy to read, and its meaning is quickly grasped. A cloth-bound book, price $1.

"The Night Before Christmas"

The happiest night of all the year is approaching, the night when little faces are all aglow, and little hearts beat high in anticipation of Santa's coming. Are you fully prepared for that joyous event? Perhaps there are gifts yet to be selected for some of your young friends. If so, give them *Wee Wisdom*, our popular monthly publication for children.

Wee Wisdom is both delightful and constructive. Through its stories, pictures, poems, and other features, it strives to teach children the principles of right living. *Wee Wisdom* is not just one gift, but twelve. The subscription price is $1.50 a year.

Books for the Young

AUNT JOY'S NATURE TALKS .....75 cents
All about Mother Nature's Secrets

LITTLE SUSIE SLEEP EARS .....75 cents
How a little girl changed her ways

WHITE STOCKINGS AND OTHER TALES .75 cents
A queen visits the home of little Sven

WEE WISDOM'S WAY .....75 cents
How the Day family finds happiness

LOVE'S ROSES .....25 cents
About little Thelma's reward

TREASURE BOX .....50 cents
The adventure of two young maidens

GIVE YOURSELF

the

Metaphysical Bible Dictionary

In addition to selecting gifts for your friends at Christmas, perhaps you are planning to give yourself something nice. If so, why not let it be the *Unity Metaphysical Bible Dictionary?*

After years of preparation the *Unity Metaphysical Bible Dictionary* has been completed, and we believe that Bible students will find this book an invaluable help. Jesus taught that spiritual things must be spiritually discerned, and we present this book of Biblical interpretations with the hope that it may bring spiritual enlightenment to those who are receptive to its message.

This book will contain about eight hundred pages, 7¼ by 9¾ inches. It is really an encyclopedia of Biblical names of both persons and places, with definitions involving their spiritual and metaphysical signification.

We are making a special offer of one thousand copies of this book with *de luxe* binding, each copy to be autographed by Charles Fillmore. In order to meet the expense of printing this book we must know in advance that we can sell one thousand copies, so do not delay sending in your order, together with your remittance of $10. In the event that we do not print the book, your money will be refunded January 1, 1931.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

THE NEW BIRTH

Man Idealized:

And God created man in his own image.—*Gen. 1:27.*

The First Manifestation:

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—*Gen. 2:7.*

Prophecy of a Second Manifestation:

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.—*John 3:3.*

Mind, the Motive Power:

And be not fashioned according to this world: but be ye transformed by the renewing of your mind.—*Rom. 12:2.*

Christ, the Fulfillment:

Wherefore if any man is in Christ, *he is* a new creature.—*II Cor. 5:17.*

Ye therefore shall be perfect, as your heavenly Father is perfect.—*Matt. 5:48.*